A HANDBOOK FOR A PERFECT FORM OF

ĀNĀPĀNASATI

BHĀVANĀ

MEDITATION

Buddhadāsa Bhikkhu

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OF

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by : Buddhadāsa Bhikkhu

condensed by : Chien Nurn Eng

translated into English by :

J. RatanaNantho Bhikkhu

BQ
5630
.B83
2003

คู่มือ อานาปานสติ - ภาวนา
อย่างสมบูรณ์แบบ โดย : พุทธทาสภิกขุ
ย่นและลำดับความโดย : เชน นั้นเอง
แปลเป็นภาษาอังกฤษโดย : ดร. เจมส์ รตนนนฺโท ภิกขุ

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Anapanasati - Bhavana.--Bangkok
Mental Health Publishing, 2003
176 p.
1. Anāpānasati. I. Title
294.3122.
ISBN 974-409-313-7

Mental Health Publishing House

Tathata Publication Company Limited

14/349-350 M.10 Rama II Road (Soi. 38)

Bangmod, Bangkok

Tel. 662-415-6797, 415-2621 Fax. 662-416-7744

Introductory Message

From The Publishing House

Again the Mental Health Publishing House *(or the Sukhaphabchai Publishing House)* has been benevolently conferred, by Chien Nurn Eng, the task of printing a collection of Buddhist Dhamma discourses bearing the theme of 'A Handbook For A Perfect Form of Ānāpānasati Bhāvanā' which actually consists of the Dhamma discourses in serial form, commencing with the fourth till the seventh discourse delivered by the most venerable Dhammagosājhan or Buddhadāsa Bhikkhu.

The discourses have been condensed in the customary style of Chien Nurn Eng, aiming at providing a guiding path leading to the proper practice of all the sixteen steps of Ānāpānasati in such a manner as to render it truly possible for anyone to adopt it as a handbook for self-help or do-it-yourself meditation practice, while at the same time conjuring a feeling in which one would feel as though one is receiving a face-to-face instruction

from the meditation master himself, all of which will be of enornomous value to those who are interested in practising Buddhist Dhamma.

It is a handbook whose place is to be coupled or allocated side by side with another book called 'Samatha-vipassanā - a short-cut system' which had been printed by the Mental Health Publishing House on the occassion of the eightieth birthday of the Most Venerable Buddhadāsa Bhikkhu. It is meant for a deeper understanding of how to practise all the sixteen steps of Ānāpānasati meditation and in the event of someone finding it unable to implement all the sixteen steps, it provides the solution of a system of short-cut practise. Whichever way one chooses, be it the adherence to all the sixteen steps, or do away with part two - the section on 'Vedanā and part three - the section on 'cittā', one will find out for oneself what the differences are like and how the ultimately same goal can be attained.

I am convinced that those who know themselves well will not waste their time in lamenting over their inability to practise all the sixteen steps of this meditation practice ; and it will not be altogether astonishing if they eventually manage to put all the sixteen steps into actual implementation, thereby achieving true emancipation Success and failure both have their own contributing factors or causes. There is nothing strange about the both. It is simply what it has to be.

If you are curious to know more so as to clear your doubts with regard to such matters as suffering *(or sorrow)* which is the very first thing we ought to know about, or how selfishness can be the cause of pain and suffering and how 'pañca- khanda' or the Five Aggregates can be a basis for selfishness, then you may listen to the Dhamma discourses *(recorded in tapes)* delivered by the Most Venerable Buddhadāsa Bhikkhu in Suan Mokh, Amphure Chaiya. All you need to do is to bring along with you empty or unused tapes to Suan Mokh and exchange for therecorded tapes of Dhamma discourses delivered by the Most Venerabel Buddhadāsa. you need not pay any cash for those recorded tapes.

Another thing to be noted is that in the printing of old or new books alike, no payment of copyright or other fees is being made owing to the personal reasons of Chien Nurn Eng who dedicates the book and all the good will to the public in general. No material gain is involved in this noble aim of the writer. The mental Health Publishing House, realising the difficulties Chien Nurn Eng must face in raising fund for the printing of such well - intentioned books, has therefore undertaken the task of the printing with the hope that the general public would give warm or enthusiastic interest and support by purchasing these invaluable books either for their own

personal reading or sending he books to their friends for the sake of their spiritual well - being. The Publishing House has never got tired of or felt even a little bit exhausted over the pursuit of this noble aim of propagating Buddhist Dhamma.

On account of the said reason and motive, the Mental Health Publishing House is deeply appreciative of the boundless compassion of Chien Nurn Eng and hereby would like to take the opportunity, on behalf of all those who have been *(and will be)* benefitted by the said handbook, to express the most profound of our attitue to Chien Nurn Eng.

Mr. Banca chalermchaikich
Mental Health Publishing House
(or Sukhaphabchai Publishing House
Of Tathata Publication Company Limited)

Translator 's foreword

When I took up my pen to commence writing this book, the world had entered the second year of a new century and a new millennium. The whole world celebrated with great pomp as we bade farewell to an eventful twentieth century - a century during which the so-called civilized world had been a witness to two world wars, a most tragically cruel genocide or holocaust, the emergence of the United Nation Organization, the rise and fall of communism, the end of colonial rule and disintergration of empires, the division of nations and reunification of countries, famines, floods, earthquakes, religious conflicts, child labour., prostitution, aids, cloning, genetical engineering, internet etc., well, to name but just a few remarkable or notorious events of the last century.

Thus, it is possible to prepare a list of both good and bad events. Given a choice, any sane human society will want to have only the good and discard the bad. As we

slip into the new century, we should be leaving the bad behind us, but no, we do not do just that, odd though it may sound. We have learned so many wonderful things in life, but we have never learned to be wise. Thus, as we said good bye to the last century, we also brought along with us all the undesirable ills of the last one hundred years or more to this new century.

In many parts of the world, religions have become a cotroversial matter and a cause for killing. In some countries, there is still some kind of religious suppression, while in others, people who profess a certain religion find it hard to tolerate people who believe in other religions.

Thus on February 27 2002, a mob of Muslims in the little Gujerati town of Godhra in India, set fire to a train *(which came from Ayodhya)* carrying Hindu pilgrims home, resulting in 58 deaths, mostly women and children. The tragic event was followed by days of revenge by the Hindus who burned Muslims' houses and shops, beheaded Muslim men and raped the women. Even an unborn baby in the womb of a woman was not spared. More than 2000 Muslims were killed and tens of thousands were forced to flee their homes for lives.

Religious conflict and fanaticism was not new to India. In the 16th century, India's Mugha *(Muslim)* rulers

built a mosque over the ruins of a Hindu temple at Ayodhya. According to myth, this site of the ruined Hindu temple was believed to be the birth place of the famous Indian God Rama. In 1992 Hindu fanatics destroyed the Babri mosque in a surge of nationalistic fervor and religious fanaticism, sparking riots and blood-shedding between Hindu and Muslims. Tension soared and matters became worse when some politicians played on the religious sentiments of the people for their own political gains. India's claim of being a land of biggest democracy and harmony has always been something of a lie. There is too much of social injustice and communal intolerance even in the present day India.

Religions are supposed to be something good for the hearts and souls of those who profess them, but why then all these hatred and carnage ? Why this intolerance ? It is not India alone that suffers these religious conflicts, elsewhere in many other parts of the world , there are still many more religious fanatics who are too willing to use their weapons against people who profess a different faith. The most disturbing thing is that some unscrupulous politicians tend to turn religious matters or conflicts into political issues. When some religious zealots decide to take matters into their own hands, terrorism is 'born' and many innocent people become the victims. With all the

advanced technological facilities available, domestic terrorism turns international. Personal grieviences, religious prejudices, racial and cultural differences become mixed up with political sentiments and outlook, forming the excuses for waging terrorist attack on any desired scale. So we had this sept. 11 attack in New York city in 2001, and suddenly our sky is no longer safe. Many countries have taken strict precautions and measures against terrorism. However, to arrest or kill the terrorists would not be a truly effective way of dealing with terrorists.One terrorist dies, ten more will appear. Ten terrorists die, a hundred or perhaps even more terrorists will replace the ten dead ones, for as far as religious fundamentalists or fanatics are concerned, it is an honor to die for the sake of their religion, it does not bother their conscience if innocent people have to die because of their terrorist attacks.

Many of those people who profess religions either do not truly understand their own religion or they simply do not practise it . People very often tend to develop very strong 'upādāna' or attachment to their belief in religion. Some believe in many Gods while many believe in only one God the Almighty ; and people argue and quarrel over this difference in the conception of God or Gods. Some who are believers of one and the same religion but belong

to different sects, quarrel over matters concerning rites and rituals unneccessarily and forget about the essence of the main teaching of their religion. Little do they realise that rites and rituals do not make up the main essence of religion, and yet they become obsessed with those rites and rituals and pay not much or no attention at all to the essense of whatever teaching there may be in the religion.

Thus, people lose their mind easily over matters about religions. When we 'lose our mind', how are we going to be mindful ? Being not mindful, we tend to make mistakes. The tendency is to allow our feelings *(vedanā)* to take control over us. When emotions, not reasons, rule the heart or mind, troubles and more troubles will arise.

Hence there is an absolute need for us to be always mindful of what we think, say and do. Normally we all have some amount of mindfulness in us but sometimes *(or very often)* we tend to lose this mindfulness, especially when we are being seized by such strong emotions like anger for example. Thus we have to learn to develop mindfulness *(sati)* and mental concentration. *(samādhi)*

The late Buddhadasa Bhikkhu had delivered a number of long discourses on the subject of Ānāpānasati meditation which definitely helps one to attain mindfulness and concentration. As the discourses are very long and also

there is a lot of redundance in them, so an honourable lady devotee, Khun Praphassorn Holasut, has taken up the task of condensing the discourses into a small handbook. On account of the request from Mr.Bancha Chalermchaikij, a Buddhist philanthropist who has a great respect and interest in the work of the late Buddhadāsa Bhikkhu, I have agreed to translate the handbook into English.

Being an amateur, I have not found it easy to translate a book of such a serious content. Nevertheless I do my best and I hope readers will generously and kindly forgive me should I make any mistake.

Our mind is normally 'tied up' to many things that we like or dislike. We cling to those things as though they are permanent. Our attachment to our likes and dislikes *(or indifference)* mould our thinking and determine our action. Thus our mind is not free. It is always a slave to our likes or dislikes. For example, both the feeling of 'love' and 'hatred' can enslave our mind, make us 'blind' to everything and lead us into doing something silly or even dangerous. Not only 'hatred' is dangerous, 'love' can be dangerous too when it is being wrongly used. Excessive 'love' for one religion may lead to hatred for other religions, and that can be dangerous.

The Buddha has shown us a way to liberate or emancipate our mind from the binding of all cravings or desires and other defilements. Through 'Ānāpānasati-bhāvanā' the Buddha had attained his final enlightenment and reached 'Nibbāna'. By practising 'Ānāpānasati-bhāvanā', we will be able to attain the true insight and true wisdom which truly liberate us from all sorts of pain, sorrow and suffering.

Religions should be the cure of a troubled heart or mind. Therefore they should not contain elements of violence in them. Those who profess relegions should not resort to violence as a means of settling disputes, and wars should never be waged in the name of religions ! Or anything at all for that matter !

We are living in a world that is increasingly violent , and the violent events of today are uglier and more tragic than what they used to be in the past. The world cannot be restrained if we do not learn to restrain ourselves individually. 'Ānāpānasati-bhāvanā' provides a most convenient way of learning how to restrain ourselves. Come and learn it ; not only will you be able to restrain yourself, you will also be able to gain a true insight by which you can 'see through' the nature of all things and phenomena *(including you yourself)*, and finally enables you to set your own mind free - free from the binding of

all cravings, desires, likes or dislikes, or even indifference and all other defilements of the mind.

Nowadays there have been a lot of distortions made upon religions by many people just to suit their personal motives and interests. Oddly enough, many people become victims of such distortions; so we see the rise of fundamentalism, fanaticism and worst of all - terrorism. People lose their mind and the world is in badly need of true mindfulness, true insight and wisdom. This 'Handbook For A Perfect Form Of Ānāpānasati-bhāvanā' provides the key to a world of Mindfulness !

By the translator:

J.RatanaNantho Bhikkhu

* *I dedicate this book to my memory of the late Miss* Sinserm Lejkhavanij who was a sincere Buddhist devotee and believer of the late Buddhadasa's teaching.

I also owe my most profound gratitude to Khun Supha Vongsena, a sincere Buddhist devotee and an active member of the Lioness club of Thonburi, and to Khun *Prapassorn Holasut-the honourable lady devotee who is* responsible for the condensation of this book, and lastly, to the honourable Mr.Bancha Chalermchaikij - the kind and sincere Buddhist philanthropist for their generous assistance in providing whatever facilities or help needed for my work in translating this book.

May all of them have peace.

J.R. Nantho Bhikkhu.

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A HANDBOOK FOR A PERFECT FORM

OF

ĀNĀPĀNASATI - BHĀVANĀ

PART ONE

KĀYĀNUPASSANĀ - SATIPAṬṬHĀNA

THE FIFTH DISCOURSE

Dear Buddhists who are interested in Dhamma,

The regular Saturday lecture of this *Āsāḷhapūjā period for this time is an extracted lecture from the serial talks on "A Necessary Handbook For Buddhists Learning And Practising". I will elaborate on this topic about "A Perfect Handbook For Practising Ānāpānasatibhāvanā".

Do try to recall from the previous discourses that the first thing we need to be conscious of is about selfishness which is the cause of suffering ; and the next thing for us to understand is about the Five Aggregates from where selfishness takes roots.

Thus there should be a continued strive to learn more about the Five Aggregates or our suffering so that they

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**Āsāḷhapūjā is the day of the commemoration of the Buddha's first delivery of Dhammacakkapavattana - sutra - his first sermon after he had attained his enlightenment*

can be brought under our control ; and there is yet another principle to be most firmly committed in the mind : Whenever there is 'upādāna' i.e. clinging or attachment , there will be suffering too; when there is no clinging or attachment, then there will be no suffering. Try to understand it for it is the core or heart of Buddhism. 'Upādāna-khanda' is the cause that bears suffering ; when there is no 'Upādāna-khanda', there will be no suffering," thus said the Buddha.

So, bear that in mind and it will help to explain the interrelation between all things , phenomena , 'Upādāna' *(or our sense of clinging to or grasping at)* and our suffering.

Now , let it be known that Ānāpānasati-bhāvanā is a most important matter or that it is a way of reaching and understanding everything that has to do with suffering and the way to control it.

Therefore, today do let me have the chance to lecture on this matter about 'A Perfect Form Of Ānāpānasati-bhāvanā That Can Be Used As A Handbook'. May each and everyone of you try to acquire a good understanding about this matter till you can use it as a personal handbook for the practice of Ānāpānasati-bhāvanā in accordance to your intention.

At the initial level , let us first acquire some understanding or get to know about Ānāpānasati from every angle and direction before we actually put it into practice.

Ānāpānasati-bhāvanā was the form of meditation practised by the Buddha before his enlightenment. There were words expressed attesting to the enlightenment of the Buddha that it was accomplished by means of Ānāpānasati-bhāvanā in particular. This is something interesting. During the Buddha's time, there were various forms of meditation practices, why was this Ānāpānasati-bhāvanā mentioned in particular ? Notice that the word used was 'Ānāpānasati-bhāvanā', not 'Satipaṭṭhāna' *(foundation of mindfulness)* even though both terms refer to one and the same thing. There is only some slight difference in meaning but it is not much of a difference. The Buddha himself had proclaimed that Ānāpānasati-bhāvanā was the form of meditation practice which led him to his enlightenment. This is a point deserving interest.

Another interesting point is that according to the story of the Buddha's life history, it was said that the Buddha was used to 'Ānāpānasati-bhāvanā' since he was a young boy. There was some mentioning about an annual Royal Ploughing ceremony during which the young prince was found meditating under a tree. It seemed the Buddha was a natural meditator.

Thus we have the right to regard Ānāpānasati-bhāvanā as the system of meditation passed on directly from the Buddha himself because it was mentioned in the ancient Pali canon that the Buddha did apply this method of meditation in his practice , and that no other methods of meditation practices were ever mentioned in so far as the Buddha's successful strive for enlightenment was concerned.

What is so special about Ānāpānasati meditation ? Well, there are certainly some good points about it. For example, it does not require the uttering of any word or term or sound as found in some contemporary meditation practices. There is also no need for one to apply one's hands to make whatever gestures in the practice. No application of external materials is needed. It is an absolutely silent practice ! If there were to be any sound , it would be the sound of one's own breathing. This Ānāpānasati-bhāvanā meditation is a practice that is devoid of any fuss. The mind is being summoned to fix the attention to the drawing in and blowing out of the air through the nostrils of the nose. More details concerning the way of practising can be found in Ānāpānasati-Sutra ; while the MahāSatipaṭṭhāna - Sutra *(The Great Foundations Of Mindfulness)* mentions little about it even though this Sutra is called 'Mahā' meaning 'big' or 'great'. It is 'big' or 'great' because it deals more with a lot of other matters.

'Ānāpānasati' will do well even without the term 'Mahā' added to it. It is a kind of meditation that has been known in Thailand for quite sometime so much so that whenever people talk about meditation , they would naturally talk about Ānāpānasati and they shorten the term to 'Ānāpā'. Even books of the old days or ancient era such as 'Trai Bhumi Phra Ruang' did mention about Ānāpānasati as a meditation practice in Buddhism and seemed to be the prevailing mode of practice then.

There are many good points about Ānāpānasati-bhāvanā. It embraces both 'Samatha-bhāvanā' or tranquility development and 'Vipassanā-bhāvanā' or insight development. Thus if we practise Ānāpānasati-bhāvanā, we will be going through the practice of both kinds of 'bhāvanā' or development. No seperation of the practice is needed , and there is no need to go through any rituals or rites before actually practising it. Just simply start practising the meditation in accordance to the system, then morality *(sīla)*, mental concerntration *(samādhi)* and wisdom or insight *(paññā)* will arise simultaneously.

Ānāpānasati meditation is thus no inferior to the famous and widely popular *(in the west especially)* Zen practice of the Chinese and Japanese. When we consider about the traditional practices of the Theravāda school of Buddhism, we will be able to see that

Ānāpānasati-bhāvanā is one meditation practice which embraces both tranquility development or 'Samatha-bhāvanā' and insight development or 'Vipassanā-bhāvanā'.,

It is thus the reason that leads us to think recollectively and scrutinize the notion that when the Buddha talked about the way to eliminate suffering , he generally talked about 'Aṭṭhaṅgika-magga' or 'Majjhimāpaṭipadā' meaing 'the Middle Path' ; but there were really many instances in which instead of using the word 'Majjhimāpaṭipadā', the Buddha used the words 'Samatha' and 'Vipassanā' to indicate the way of extinguishing suffering. If we were not familiar with the Tripitaka, we would not have known or noticed this, but as to those who used to read the Tripitaka, they would have more than noticed this particular point because there were so many instances in which the words 'Samatha' and 'Vipassanā' were used. Why then could these words be a replacement ?

It is simply because in both 'Samatha' and 'Vipassanā' there are element of 'Sīla' or moral disciplines, 'Samādhi' or mental concentration and 'Paññā' or wisdom, just as in the Noble Eightfold Path which is the Middle Path or 'Majjhimāpaṭipadā'

To practise Ānāpānasati meditation is to practise the

moral precepts, mental concentration and insight wisdom to the fullest. It is a method which is perfect in itself. What is unique about it is that it can be practised at any place or anywhere such as at one's own home. If one chooses to practise it at home, then it will be as though one is turning one's own home into a quiet and tranquil forest. Nothing distracts the mind and one perceives only one's own breathing, as such, the mind faces no intrusion or obstruction at all. Therefore, when the mind is 'closed' to all intrusions, it is even possible to practise in a speeding train !

If it sounds incredulous, then let it be so, but do find an opportunity to try it out on a noisy and speeding train. If the mind is concentrating solely on the breathing, then it becomes sort of oblivious to whatever sound or objects of intrusion. Instead of concentrating on the breathing, we can perhaps fix our whole mind to the consistently repeated rumbling of the rolling wheels underneath the train, and use it as a means of 'cultivating' or 'generating' our mental concentration. So, meditative concentrating power can be brought about in this way, but people are normally not serious about meditation. Some are simply too lazy and they give the excuse that they are simply not capable of doing just that, so they spare themselves the 'trouble' of having to meditate.

In Ānāpānasati meditation, one may choose any posture as one sees fit : sitting, lying, standing and walking. The most convenient posture is that of sitting. Having achieved some success in this sitting meditation, it is possible for the meditator to experiment with the other postures and achieve and maintain the same success, although it is of course, not as convenient as doing the sitting meditation. Some people may wonder how is it possible to acquire 'Samādhi' or mental concentration through walking ? The answer is "It is possible. Just try !" Walk slowly step by step in circles. Be mindful of each step - the lifting up of each foot and the setting of the foot on the ground. Regulate the breathing and try to launch each step in conjunction with the breathing. 'Samādhi' can be attained in this way, but of course the better and more effective way is sitting meditation.

Meditation is useful even in matters not relating to religion or Dhamma. The word 'Dhamma' is a big word with wide implication. Even when it has nothing to do with religion , the word 'Dhamma' is often being used in many things and aspects of life. If it is something which human beings know, act or do and yields results, it can then be called 'Dhamma'. Dhamma is useful both at the superficial or worldly level and also at the spiritual level. For example, when there is good concentration in the

mind, there will be enough of mindfulness to drive one towards a life of good hygiene, sound physical health and proper spiritual well-being. Here let us not talk about such lofty thing as Nibbāna first ; instead let us turn to such simple matters like our physical well-being and mental or spiritual happiness. To possess a good health means it is possible to have a sound mind as well. Ānāpānasati meditation helps to make the mind function well. It enhances the tranquility of the mind, thus enabling it to think well, remember well and also perform other duties well. The mind is gentle and tranquil and is most suitable for carrying out its function. It is thus called 'Kammanīya' meaning 'fit for work'. Hence the mind is fit enough to think, memorize, decide or whatever function it sets about to do.

There are occasions when our memory may fail us. Some people try their very best to recollect certain matters but no matter how hard they try, the memory simply will not come back ; and yet it seems as though the matters to be recalled or recollected is simply just somewhere as near as the tip of the nose or at the edges of the lips. However, their memory fails them even though the matters they want to recall used to be matters frequently mentioned by they themselves, and yet somehow coinccidentally they forget it on that very moment of

trying to recall it. To counter such regrettable inccidences, they ought to practise Ānāpānasati meditation. Fix the mind on the breathing in and out, sometimes the memory may perhaps return within a very short period of time, or should it take a little longer time, it probably would not be longer than than the time needed for a reasonable nap. Whoever finds it hard to recollect memories from the past may try Ānāpānasati meditation. Memory may return immediately or it may take a few minutes before it emerges in the mind ; or in some cases it simply comes back after a few hours of good sleep.

Ānāpānasati meditation helps to enhance concentration It sort of helps to 're - adjust' the mental system or whatever system there may be so that it is in its proper form and hence able to perform its duty well. Therefore it will then be able to recall the memory as desired.

Ānāpānasati is the true foundation of mindfulness or 'Satipaṭṭhāna'. The Four Big Foundations Of Mindfulness *(or The Four Mahāsatipaṭṭhāna)* can be found in 'Bodhipakkhiya-dhamma' or virtues contributing to enlightenment, but the 'Satipaṭṭhāna' which is of a perfect form is found in Ānāpānasati Sutra instead, while the Mahā Satipaṭṭhāna Sutra itself barely mentions about Ānāpānasati-bhāvanā. Therefore we are interested in Ānāpānasati in replacement of Mahā Satipaṭṭhāna Sutra

in order that we may get results worthy of the effort and time we spend on it.

After having fully implemented all the sixteen steps of Ānāpānasati-bhāvanā, the Buddha said, "When one practises Ānāpānasati-bhāvanā to the last step or the sixteenth step, one's foundation for mindfulness *(or Satipaṭṭhāna)* is perfect ; When it is perfect , then the Seven Enlightenment Factors or the so-called the 'Seven Bojjhaṅga' is also perfect. When the mind is in this state, one is bound to attain 'Vimutti' or liberation and it is the liberation from all cravings and desires.

Ānāpānasati-bhāvanā consists of four parts or sections. Each part consists of four steps. Thus, there are sixteen steps altogether. In some sources, Ānāpānasati is being classified as a kind of 'sanña' or perception as is found in the Ten Perceptions *(Ten sanña)* of 'Kirimānantha Sutra' Proper perception leads to the best of mental contemplation and concentration which finally leads to Nibbāna.

We will thus proceed to consider about the four structural forms of Ānāpānasati, or to use more, modern term, we will take a good look at the 'technical side' of it.

Strange though it may sound but it is easily discernible that many aspects of Ānāpānasati-bhāvanā are indeed

very 'technical' in nature. All the four parts or sections of it consist of four steps for each part, thus totalling sixteen steps altogether, not more and not less, and all the steps have to be in that particular order or sequence, no other order or sequence is possible. As you proceed with your learning and practising, you will find out the truth about this aspect of Ānāpānasati by yourselves. When you apply the 'technique' correctly in your pratice, it becomes some sort of 'technology' , but it is 'technology of the mind', and it is something which nobody talks about.

The word 'catukka' means 'four in a section' and all the four sections or 'catukka' are interrelated in the most 'technical' way or manner, that is, the meditator has to practise step by step in sequential procedures, and that nothing is to be left out.

Now let us learn about part one or 'catukka I' which makes us know more about breathing. We will learn to

I) *know about the nature of breathing*

II) *know the relation between flesh or physical body and the breathing*

III) *prepare and re-adjust the two bodies -i.e. the flesh or physical body and the body of air or breathing (that we breathe in) so that they are in proper condition and capable of giving rise to calmness and restraint.*

This is part one.

In part two, we get to know about Vedanā, that is, the feeling of being happy and sad, or not happy and not sad ; and we learn that

I) *Vedanā is an important matter for all human beings.*

II) *human beings act under the power of Vedanā or feelings which often drag us into whatever actions or deeds as dictated by Vedanā itself. For happiness, we are dragged to one way ; for unhappiness there is another way and for neither-pleasant-nor-painful feeling, there is yet a way of its own by which sometimes we are being dragged through.*

III) *we should get to know Vedanā well and learn to be able to control it while at the same time 'consume' or make use of it in the most appropriate way we could.*

IV) *to be able to control 'Vedanā' means to be able to control the mind.*

This part two is related to part one in that when all the steps in part one have been successfully implemented, a pleasant feeling of delightfulness arises from the mental concentration or 'Samādhi'. This pleasant feeling is called 'Sukha-vedanā' *(or happy feeling)*, and it is to be used as

the mind-object in the contemplation of Vedanānupassanā in part two of the meditation practice. This means that we are able to experience the highest and most sublime of feelings and learn from it about the nature of Vedanā. If we are able to get over with or overcome the highest form of Vedanā, then without doubt we will also be able to overcome the lower form of Vedanā or feelings, and most important of all is that we can learn a lot of lessons from Vedanā so as to guide us in our actions or deeds.

Now we come to part three of Ānāpānasati meditation. We want to know how the mind is and also get to know every kind and form of mind till we manage to control it as we please. Notice the state of mind at various stages of the meditation practice ; see how the mind is and how it has been. Make an assumption or estimation that should the mind be distracted, it would be like this ; if it were not distracted,what would or how would it be then ? Observe the mind while practising till we get to know every kind of mind.

Part four is the stage when we have already learned how to control the mind and use it to carry out whatever work or task as we see fit. Thus, at this juncture, we

I) *control the mind and allow it to perform the right kind of work till it discerns the impermanent (Anicca)*

suffering (Dukkha) and non-self (Anattā) nature of all things and phenomena.

II) *control the mind in such a way as to cause it to begin loosening its grip on craving and sense of attachment*

III) *manage to extinguish our sense of clinging and grasping (attachment)*

IV) *finally manage to liberate the mind from all forms of attachment and the job that we have to do in so far as the cessation of suffering is concerned has reached its end. There is nothing more to be done.*

Well, such is the fourth part of Ānāpānasati Meditation - the part in which the meditator sees quite enough of the impermanent, painful or suffering and non-self nature of all things and phenomena so much so that a sense of disenchantment and disillusionment arises, resulting in 'Virāga' or detachment. When the sense of 'clinging to' or 'grasping at' is loosening gradually, it will finally be totally extinguished and makes room for 'Nirodha' or the cessation of suffering . There will be no more cravings, desires, and problems, and thus, no suffering or pain or sorrow as well ; all are being 'thrown out' or discarded. From now on there will be no more clinging to or grasping at anything at all. It is a complete liberation. So , it ends up like this !

Such is the structural form of all the four parts of Ānāpānasati meditation. This is how they are interrelated to each other. Notice the 'technique' involved in the relationship and the number of steps required to implement till success is reached ! No addition is required, and no reduction is allowed ; and the sequence of the steps have to be the order they are in, no any other order of the steps is possible or will do any good. Do take note of the way things are.

We will be able to see, upon consideration, that when we have gone through all the sixteen steps of the practice, we will discover a Buddhism that is perfect in nature and essence ! Listen carefully again, the result of a successful or fruitful practice is the revelation that Buddhism is perfect in nature and essence - a fact which can be proved by actual practice and the results or fruit hence attained from the practice.

It is not sufficient just to talk about moral precepts *(Sīla)*, mental concentration *(Samādhi)* and wisdom (Paññā) because that is the way of practising which forms the cause, we need to know and see the 'fruit' of the practice as well ; but if we talk about the sixteen steps of Ānāpānasati, we are talking about both the way of the actual practice and the fruit or result of the practice !

Even if we try to express Buddhism through the Noble Eightfold Paths, that would not be perfect enough because it does not show us explicitly even a slightest bit of the fruit of the Buddhist practice, it only shows the way of practising : Right View *(Sammādiṭṭhi)*, Right Thought *(Sammāsaṅkappa)*, Right Speech *(Sammāvācā)*, Right Action *(Sammākammanta)*, Right Livelihood (Sammā ājīva), Right Effort *(Sammāvāyāma)*, Right Mindfulness *(Sammāsati)* and Right Concentration *(Sammāsamādhi)*. It ends here ! It has not yet shown the kind of fruit to be reaped ! When two more paths - Sammāñāṇa *(Right insight)* and Sammā-vimutti *(Right deliverence)* are being added to the Noble Eightfold Paths, the whole Path becomes a way of ten paths or Sammatta, thus creating a big Path of perfect deliverence or liberation.

When the Buddha wanted to present the entire 'system' of Buddhism as a means of extinguishing suffering , he would talk about the ten 'Sammatta' *(the right states)*. In common folk's language, he would call the ten 'Sammatta' 'Dovana', meaning 'tool for clearing away sins' ; or 'virecana', 'which means remedy for curing all ills' ; or 'vamana' meaning something which causes one to digorge all ills or undesirable elements. In short, we need to attain the ten right states *(or Ten Sammatta)* before we could **vomit** out *(discard)* all the ills in us which bring about much suffering.

Now let us take a look at this quotation in Pali : 'Sammādiṭṭhi samāthānā sabbaṁ Dukkhaṁ upaccakuṁ'. It means"it is possible to step over or overcome all suffering because of the practising of Right View, that is - Sammā-diṭṭhi".

Even though 'Sammādiṭṭhi' or the Path of Right View is only the first of the Noble Eightfold Paths, its significance cannot be underestimated for it is intricately related to Ānāpānasati to the last matter. When one practises all the sixteen steps of Ānāpānasati meditation correctly, one is said to have developed the Right View or 'Sammādiṭṭhi' and this 'Right View' is absolutely necessary for the extinguishing of all sufferings. Hence it is obvious that the importance of Ānāpānasati and the practising of it to perfection should not be overlooked in our effort to extinguish human suffering.

Hence Ānāpānasati is actually a perfect Buddhism if we were to view it from the point or aspect of learning, practising and results. We need to learn the whole matter about Ānāpānasati, practise it and reap the fruitful results from the whole experience. The whole of Buddhism which includes the learning and comprehending of the Dhamma, the actual practising of it and the results thus attained is all included in this matter of the sixteen steps of Ānāpānasati meditation.

Now let us deal with Ānāpānasati in an orderly way. Do listen carefully so that you may understand well, and be benefitted by the effort you have made. It is actually quite difficult to talk about this matter with perfection, but it has long been my intention to deal with it in a perfect way ; so do please listen attentively so that you will understand and put it into real practice, then you will not simply be wasting your time in coming here.

The first thing to be done is to get ready or prepared for the real practice. I will speak about the matter directly.

The Preparation :- As a rule in general, one would probably know what one ought to do or prepare before any meditation. The same applies here :

I) *firstly look for an opportunity*

II) *then find a suitable time*

III) *thirdly look for a suitable place as best as one could*

There is no need to be meticulously fastidious about the preparation. Some people tend to be unnecessarily fussy about the preparation, demanding for this or asking for that, so much so that finally they end up in not doing any meditation at all and the whole intention collapses; and that often provides a good excuse for people who are lazy or simply not serious about wanting to meditate.

Thus, we need to find the opportunity, the time and the place as best as we could. If it is hard to find an ideal place in a forest, then one can use one's own home for the purpose. As for the time factor, surely it is possible for you all to find some time in your own homes *(if you are truly interested or serious about meditation)* even if it is only just a few minutes for you to meditate. For example, just before you go to bed or just after you wake up from your sleep or any other time at all which is convenient.

Now if we were to close our ears and shut our eyes not bothering to look or listen to anything at all, then we can practise Ānāpānasati meditation just as though we are in a serene place. Even when we are travelling in a train, we could also do Ānāpānasati meditation. It is therefore rather obvious that if we truly want, we can actually find the opportunity, the time and the place for meditation. It is all up to us, but then, of course, we should always try to find the most suitable opportunity, time and place as best as we possibly could.

The next thing to do is to prepare the body. See that it is in an exactly suitable condition for meditating, that is, it should not be exposed to extreme heat *(or cold)* and it should not be fatigued or exhausted. It should be in a fit condition and feel reasonably comfortable. The physical organs of the body, such as the nose, in particular, should

also be in a healthy condition. If the nose is not in a proper condition, as in the case of a common cold or a running nose, then it is not possible to practise Ānāpānasati.

So you need to prepare your nose. Sounds odd ? No, it is not that it is not possible to get the nose ready or prepared for meditation. When the nose does not breathe conveniently, we need to make it convenient for breathing. People who are regular or experienced Ānāpānasati meditators normally use water to cleanse their noses by sucking water in through the nostrils. They pour water on the middle of their palms, suck the water into their noses and then blow it out through their nostrils. This is being done repeatedly for a number of times until the noses are well cleaned. So, this is an example of the so-called preparing the nose for Ānāpānasati Meditation.

Whatever feelings or emotions which disturb the mind should be discarded aside first. Whatever worries, anxiety and suffering should be forgotten for the time being. Then regulate the breathing as in step one which implies the controlling of breathing as desired. There are various ways of controlling the breathing. In the ancient Indian language, it is called 'Pranayama' meaning controlling the breathing. It is a word widely used in India in so far as meditation is concerned, regardless of different ways of meditating or whichever group of people they belonged to.

We can thus see that see that the initial stage of Ānāpānasati is the proper preparation of the nose, the right preparation for convenient breathing and the regulating of breathing - both...breathing - both rough and fine.

Every form of insight meditation should begin with 'Pranayama' or the appropriate control of breathing. Then there is this matter about 'postures'. The ideal posture is that of sitting : learn to sit in the most suitable posture. Actually sitting on a chair with cushion is something permissible just like the Chinese who choose to sit on wooden chairs or benches while meditating, but sitting on the floor with both legs folded and one leg overlapped the other is the more suitable posture. The Chinese do not often choose to sit on the floor while meditating - a posture which they regard as typically Indian. That explains why they would say 'come and learn how to sit in the Indian way'.

However, to sit in the Indian way *(on the floor with legs folded)* proves to be very difficult for many 'Farangs' or westerners. I myself had seen some Farangs crying out in pain while trying to sit the Indian way in Burma. They could not fold and drag their legs in conveniently for their legs seemed to be hard and clumsy. However in spite of their apparent incapability, they still tried hard. So we need to prepare ourselves for a right sitting posture.

learn to get used to the sitting posture which is known as 'Samādhi posture'.

The word 'Samādhi' means 'keep firm' or 'staying firm'. Other sitting postures are not as firm or stable as that of folded-leg sitting posture *(sit with the folded right leg lapping over the left one)*. We call this sitting posture 'Khatamad'. The word 'Khatamad' simply means building up concentration or 'Samādhi'. It is believed to have originated in Burma where the letter 's' is being pronounced or uttered as the letter 't', thus 'Samādhi' becomes 'tamadhi' which eventually becomes 'tamad'. So we have the word 'Khadtamad'. This sitting on the haunches with legs folded and one leg lapping over the other is a posture that enables the meditator to sit straight up without risking any chance of falling over to the ground. It is just like a cone-shape food cover *(or Fachi in Thai)* which we use to cover food thus preventing flies from contaminating it, or it can be compared to a pyramid which has a broad base and points triangularly upwards. It is not likely for pyramid to fall over or be toppled over as its broad square base sticks firmly to the ground. It is firm and stable. The word 'Samādhi' implies just that : firm and stable. It also means adding up to a peak - a single pointed peak which rises from a broad base and rises up, getting smaller and narrower and more pointed all along the way till it ends up in a sharp point.

We, as Thai people, are blessed with such merit like the ability to meditate since our childhood. Our parents used to make us sit in meditative posture since we were small and young, sometimes even before we could walk. Thus we have the advantage over those 'Farangs', Chinese and people who are not use to sitting in the 'Khatamad' posture. This matter about sitting is also part of the preparation. Prepare to get accustomed to sitting in the 'Khatamad' style.

These days there are many students who simply love the western life-style. They follow and imitate western people. Many cannot even sit in the 'Khatamad' style because they are used to sitting on chairs. Well, it is up to them. They can do as they please but if anyone wishes to perform well in meditation, he or she should learn to sit in this 'Khatamad' or 'Khadsamādhi' posture. It will be more convenient and effective for the actual practice.

Also do not be tied up or disturbed by such matters as eating or living habbits or whatever it may be. Do not let such matters be a source of problems. Discard them away as much as possible and make not a fuss about it because it may become an intentional excuse for people who are not keenly interested in meditation practice. For those who lack interest, there will be a lot of excuses and obstacles. Were they to assume a more honest and

serious attitude with regard to meditation, those so-called obstacles and excuses would mean nothing. So, do get prepared and you will make it to the end.

Now we will have to get prepared for the more detailed part, that is, get ready for the breathing practice. Try to observe your own breathing ; try to breathe in every kind of manner : draw long breath, take short breath, repeat that and see what they are like :

long breath - how is it like ?
short breath - how is it like ?
deep breath - how is it like ?
shallow breath - how is it like ?
heavy breath - how is it like ?
light breath - how is it like ?
rough breath - how is it like ?
fine breath - how is it like ?

Practise all the above manners of breathing just as though you are doing it for fun. This is also part of the preparation. Notice the kind of result you get by a particular kind of breathing :

rough breath - how comfortable is it ?
short breath - how comfortable is it ?
deep breath - how comfortable is it ?
shallow breath - how comfortable is it ?

Now, make a good study of all the various kinds of breathing. Try to know clearly and deeply about the nature of breathing : What are the characteristics like ? What symptoms has it ? How is the influence like ? How is the breathing and what consequences does it have on the body and mind ? Or how is it like when viewed from the standpoint and context of things related to it in so far as breathing is concerned ?

This is what we call the best preparation : prepare well in order to know this thing called 'breathing'. Learn to control or regulate it : make it long, short, rough and fine as desired by counting from one to ten. The shorter you count, the shorter the breath ; and the more or the longer you count, the longer will be the breath. Thus it is an orderly way of controlling breathing in a well-regulated manner. As you breathe a short breath, count the numerical numbers ; see up to which number you have counted when your short breath ends. Repeat the same with a long breath. Choose whichever kind of breathing you desire and learn about it. Practise all manners of breathing until you are able to conclude as to what exactly constitutes a long or a short breath, or how a satisfactory long breath *(or a short breath)* is like.

There may also be some small or minor problems and doubts such as : should we close or open the eyes

while meditating ? Notice that most people are accustomed to closing the eyes when they meditate ; but in reality, keeping the eyes open during meditation is an even more profound technique . Open the eyes and direct them to the tip of the nose only. That would be the same as not seeing anything at all except the tip of the nose, but it is a better way of controlling the mind. It is better than closing the eyes because it serves a good purpose : it keeps the eyes cool since the eyes are in contact with the air, while in the case of closing the eyes, the air does not come into contact with the eyes, so the eyes tend to become hot. Those old hands in the field of meditation often practise with their eyes opened just like the yogis of the ancient India who did just the same. Begin with keeping the eyes open and notice that as soon as the mind become more and more concentrated, the eyes will automatically close by themselves. As the mind enters into a state of deep concentration *(or Samādhi)*, the eyes shut themselves up even though we begin by keeping them opened, in the end the eyes become closed.

So, we may sometimes have doubts about this matter of closing or opening the eyes while meditating, but actually it is a matter of technique - and a technique of hidden secret waiting for us to set about clearing or solving whatever dubiousness there may be. If you were to

adhere to the original form of practice from the ancient time, then you would have to imitate those ancient Indian Yogis who began to meditate with their eyes opened in the beginning, and then they would slowly 'slide' into 'Samādhi' or a state of concentration during which their eyes would close slowly, bit by bit until finally they were fully closed.

All the steps taken are actually quite a preparation because it involves some 'techniques' as mentioned in the preceeding passages. However these 'techniques' involved have to be appropriately in line with the secret of nature.

Thus, closing or opening the eyes in meditation is a matter of technique. It should be done appropriately. For some people, especially those who get attached to 'closing-eye-method', it is quite difficult to begin meditating with eyes remaining open. They open their eyes and they see all things around them, and they cannot concentrate. Naturally, they simply cannot meditate !

Now, I tell you : Try again ! open the eyes and direct them to the tip of your nose. Look at the tip of the nose and fix your eyes on it till finally you see nothing as soon as you begin to build up your 'Samādhi' or concentration. So it is the same as closing your eyes half way

through and it restrains or regulates the mind more effectively than commencing meditating with eyes closed. Do not forget that if you begin meditating by closing your eyes, it is very likely that you may feel sleepy and may eventually fall asleep in that posture!

So much for this matter about preparation. Now is the time for actual implementation. Ānāpānasati-bhāvanā consists of four parts, each of which carries four steps :

The First Part is the section which concerns the body.
The Second Part concerns the feelings or Vedanā.
The Third Part deals with the mind.
The Fourth Part relates to Dhamma or Nature.

Let us begin with Part One which deals with the body. For most people who have no knowledge of the ancient Pali language, the word 'Kāya' or 'Kai' in Thai can be rather strange. People in general would understand that 'Kai' or 'Kāya' means 'body', that is , the physical body that is made up of flesh, skin and so on ; but in the Pali language, it is not like that. The word 'Kāya' means 'things which are grouped together to form one single big group *(know as 'mu' in Thai)*'.

Thus the word 'Kāya' *(Pali)* or 'Kai' *(Thai)* means group or a group of, a body of.... Even our human body itself consists of many parts of which thirty-two parts and

their functions are being regarded as the normal characteristics and features of what constitute a normal human being. However, all the various parts or features of the human physique are grouped together to form one single group or unit called 'body' or 'Kāya'. Thus the body is a body of many other bodies of human organs and features and charateristics. Therefore we may say 'a body of breaths'.

There are four steps in Part One Of Ānāpānasati-bhāvanā :

Step One - concerns with breathing or breath, that is long breath in particular.

I have already mentioned something about adjusting, learning and preparing ourselves prior to the actual practice of Ānāpānasati, until we do know something about long and short breath. Now we will concentrate and contemplate on long breathing :

Breathe : Breathe in deeply, or take a long, deep breath and let out the air slowly. Allow the in and out of air be the 'mind-object' of contemplation. How long the breath should be depends on our own satisfaction or content. Carry on with this long breathing until it finally runs its own course. Take notice of the nature of a long breath. Observe how 'long' it is that it comes to be called 'a long

breath', and that we actually feel that it is long. Then for the first time, fix the mind on the 'length' of the breathing. We are going to learn about drawing the longest and the shortest breath we possibly could, in order that we may know well about the nature of each kind of breathing. For instance, in so far as long breath is concerned, there is what we call the 'very-long' long breath, 'not-so-long' long breath and 'just-a-little-bit-long' long breath. Thus we can see for ourselves that even the 'length' of breathing consists of three kinds of 'length', and then contemplate on the moderately long breath.

Take in a long breath and let out a long breath too. Do that repeatedly and contemplate on that. Meanwhile we will get to know what a rough breath, a fine breath and a moderate breath is like.

Observe the breath when it is very long ; see what effect it has on our feeling.

When the breath is moderately long, how is its effect or result on our feelings ?

When the breath is just a little long, what is the result or effect upon our feelings ?

Notice all the various reactions reciprocated by our feelings or physical bodies and see how are they different

from one another ? Use the word 'influence'. What power or influence does each kind of long breaths have on the physical body ?

What influence does long breath have on the body ?

If the breath is very long, how is the influence like ?

If the breath is just a little long, how is the influence ?

If the breath is moderately long, what influence does it bear ?

If you manage to make good observations with regard to long breath , then you are said to know well about long breathing in Ānāpānasati-bhāvanā.

This is the first point that we have to get acquainted with :

I) *get to know long breathing*

II) *get to know how to control the 'length' of long breathing.*

III) *get to know the influence and the benefit and that long breath is more refine in nature compared to short breath.*

There is an aspect of long breathing which has nothing to do with Dhamma or religion *(at least at the superficial level)*, that is, it eases tension and helps to make people feel at ease and comfortable with themselves and

the environment. It brings back normalcy. When you are shocked, excited or frightened, sit down and draw a long, long breath. Do that repeatedly and you will be calmed down. The shock, the excitement and the fear all disappear into the thin air.

When you have a wound which bleeds, draw long and fine breath ; that will help to reduce the streaming of blood from the wound. So this long breathing can even help to reduce bleeding. This is not any nonsensical matter ! It is no joke, this matter about breathing or long breathing ! It can be usefully applied even in material matters which have nothing to do with Dhamma.

Now let us return to Dhamma. Let us face the fact : it may actually take quite some time before one can successfully master the 'skill' of long breathing or drawing long breaths. It is unlikely that one can manage to become 'skilful' in the initial stage because most people are not used to it ; they have never fixed their mind on such a thing as 'breath'. Even if they do, it will be for other more worldly reasons than spiritual concern. One needs to be really determined to embark on the practice of Ānāpānasati.

There is one thing which we all have to bear in mind : to understand insight meditation through listening to

lectures is not sufficient. It is superficial. One needs to actually implement it ! put it into real practice ! Draw long breaths, in and out redundantly. See how it is like, notice its nature, influence and result. See if it could benefit you spiritually, if not, take a more worldly stand, see how it helps you physically.

Step Two - Short breath.

Learn about the drawing of short breaths in the same way as we have learned about long breaths or long breathing. Now we replace long breathing with short breathing as the mind-object for contemplation. Observe what the characteristics of short breaths are like. Find out and know all about short breathing.

Just like long breaths , short breaths can be categorised into three kinds : a very short kind of breathing ; a little short kind of breathing and a not-too-short but more than a little short kind of breathing. Thus there are various degrees of shortness in short breaths. Practise short breathing in accordance to suitability and notice the difference between the various kinds of short breaths.

Also try to notice the differences between long and short breaths. Even short breaths can be very rough, medium rough and just a little rough or not rough at all. We may train ourselves to the extent whereby even if we

draw short breaths, the state of our mind remains as normal as when we draw a long and relaxing breath. This is a little bit difficult to achieve but it is possible for one to perform the task. There needs to be proper regulation of the breathing and control of the mind.

Habitual meditators like Yogis breathe hard when they practise Ānāpānasati. The sound of their breathing is usually quite distinctly audible to not only the Yogis themselves but also to people who are near them. Hence do not be disturbed or afraid when your own breathing produces such sounds like 'Pid', 'Pid', or 'huh', 'huh' or whatever sound it may be. Let it be. There is nothing special or strange about that.

Given the chance to choose, most people would choose long breathing or whatever is comfortable. The appropriate choice is of course breathing of a comfortable and medium 'length' or 'speed'. The drawing in and out of long or short breaths should be done for other purposes such as observation of the nature, effect and results of such kind of breathing.

Step Three

In step three, we come to scrutinize the relationship between the physical body *(Kai Neuh in Thai)* and the body or group of breaths *(Kai Lom - Lom means wind or*

air or breath). 'Kāya' *(Pali)* means group or a group of, a body of .... So we can thus easily relate the relationship between 'Kai Neuh' or the physical body and 'Kai Lom' or the body *(group)* of air *(breaths).*

Clearly the physical body *(Kai Neuh)* is being supported by the body of air or breaths *(Kai Lom)* in accordance to the law of nature. This is something beyond the control of the owner of the physical body, but we are able to learn and know about the interreaction between the body of air *(breathing)* and the body of flesh *(the physical body).* For example, we can find out that

I) *when we take long breaths , how does the physical body feel or react to it ?*

II) *when we take short breaths , how does the physical body feel ?*

The body of air *(Kai Lom)* exerts influence over the physical body. It supports the living system of the body. Thus it is also known as 'Kai-saṅkhan' or 'Kāya-saṅkhāra'. As such, when the breathing *(Kai-Lom)* is normal, so will the physical body. When the breathing is abnormal, the physical body becomes ill and it simply 'lets loose' itself to interact with all related factors.

If the breathing is rough, the physical body will get restless or fidgeted.

If the breathing is fine, the physical body is thus restrained and stays calm.

This is how they are related.

Nevertheless we are still able to exert some control over the physical body through 'Kai Lom' or the body of air *(breathing)*. This is a fact that ought to be discerned and recognised. At this stage of our practice, we are not able to control the physical body directly but we can control it indirectly through the controlling of breaths or breathing. For example, if we regulate the breathing so that it becomes calm, the physical body will be calm too.

When we have learned about the relation between the breaths and the physical body, we are considered as someone who knows the secret or truth of the two bodies.

In a situation as such, we are able to adjust and manipulate the physical body so that it will yield results as desired. Therefore we need to be most clever in the controlling of breathing and able to adjust the physical body in the condition or circumstance we want it to be in. Whether it is a state of calmness, cool-mindedness or burning or ardent emotion, it all can be done through the managing of 'Kai Lom' or breathing. If there is propriety

in the regulation of breathing *(Kai Lom)*, then there will be normalcy in the physical body just as though some right kind of medicine has been taken to cure some discomfort of the body.

The controlling of breathing bears consequences on the nervous system of the body. This is a secret of Nature. No one pays any interest to it. Nobody knows or cares ; but it is generally or widely known that whatever reaction evoked by the emotion within the mind has the power of changing some chemical substances within the body, resulting in the formation of certain acidic fluid by this or that name, giving rise to violent emotion of this kind or that kind, thereby making it a necessity to resort to medicine for curation.

However, if it were to be a Yogi caught in a situation like this , there would be no need for taking medicine. He would have controlled the mind through the controlling and regulating of systematic breathing and the result obtained would be just as desired. Thus we have a case here in which one person depends on medicine *(material things)* to treat whatever complaint there may be while the other *(the Yogi)* resorts to the mind *(wisdom)*. The latter relies on the mind because he knows about both the body and the mind and is able to exercise control over

the mind by way of the body or control the body through the mind. So he could control both the emotion and the body in accordance to his wise.

So , here we have :

Step one : learned about the nature of long breath and everything that has to do with long breathing.

Step two : learned all about short breathing in the same way as learning about long breathing

Step three : learned about the inter-action and reaction between breathing and the physical body i.e. the body of air and the body of flesh or 'Kai Lom' and 'Kai Neuh'. We can control 'Kai Lom' or breathing and use it to control 'Kai Neuh' or the body of flesh *(the physical body).*

There is such a lot to learn in only these three steps. It is no small matter. The principles implied here are truly refine and wise. Now we come to.....

Step four : At this juncture , the aim is to restrain the 'Kaya-saṅkhāra' or the bodily function and allow the arising of 'Samādhi' or concentration 'Kāya-saṅkhāra' is 'Kai Lom' or the body of air *(breaths)* which can be restrained by any one way that is in compliance with the laws of nature.

It is the law of nature, found in nature itself, which dictates that an action of one kind will yield results befitting that action. We have no control over it. In fact, we must act or do in conformity with the laws of nature but do bear in mind that whatever we do, it has to be morally right and appropriate according to the laws of nature, and with such appropriateness, we would be much benefitted from whatever control we manage to exercise over nature.

The phrase 'be restrained and calm' reveals in itself that the purpose is not to be rough but to make it fine *('it' here refers to breathing)*, calm and restrained. So if there is any suitable way to regulate and restrain breathing well, we will do it.

When breathing is restrained and becomes calm or normal, the physical body follow suits. Calmness arises in the regulated body system step by step or level by level to become more and more refine. Thus we have to build up the 'mind-object' for restraining in various stages. In other words, we need to contemplate on and regulate the breathing, so listen carefully that

- initially, we contemplate directly on the breathing itself.

- then at the point where the air passes through or comes into contact with the nostrils.

- and at this very point and juncture, allow 'Nimitta' or mental image to be formed naturally in the mind and use it as a mind-object for a resolute contemplation and proceed with the pratice during which some changes may be made to the 'Nimitta' or mental images.

Any way, if the practice has reached this stage in which breathing has been well restrained, notice that it will become more and more refine by the stages and finally it becomes most refine that it sort of allows a most perfect form of 'Samādhi' or mental concentration to arise in the mind; and this 'Samādhi' becomes the so-called 'Jhānas' or 'meditative absorption'. We will deal with this in orderly sequence so as to bring about a better understanding of how the controlling of breathing could be made more refine progressively.

This led to the emergence of some newly formed words or self-invented words conveniently formed for the sake of easy talking or conveying whatever message. Listen carefully : they are actually old words being used in a different sense or from a different perspective. Just a few words, easy to remember :

The first is 'running after'

The second is 'watching or looking after'

And The third is building up a 'Nimitta' or mental image at one point , and then learn to control the image as desired until the arising of Jhana. Contemplate on the feelings which make up Jhāna.

To put it directly, we may say that there are only four steps : I) to run after ; II) to watch and observe ; III) to build up a mental image or 'Nimitta' and IV) to contemplate on Jhāna. However, one more step may be added , that is, when step three has been implemented, build a mental image called 'Uggaha-nimitta' *(visualised image)* and exercise control over the 'nimitta' in such a way that it becomes 'Paṭibhāga-nimitta' *(conceptualized image)* and then contemplate on the emerging Jhāna ; so by adding this one more step we now have altogether five steps.

It sounds confusing , is it four or five steps ?

Well, take it any way you want , but what really matters is the main principles of the practice :

I) *to run after the 'mind-object' which is the breathing and then .....*

II) *to watch and observe the breathing at any one point , and then .....*

III) *to build a mental image- 'Uggaha-nimitta' or a visualized image and then*

IV) *control it, change it as desired*

V) *the next thing is to contemplate on Jhāna, that is, Vitakka (thought - conception concerning visual forms), Vicāra (discursive thought) ; Pīti or joy, delight ; Sukha (happiness) ; Ekaggatā or possessing one and single mind-object.*

It all seems so confusing. Now, let us go over step by step. Just listen carefully and try to understand as best as is possible :

Factor one is to run after the breath which passes through the nostrils - in and out ; in and out : it is just like running , run in - run out , run in and run out.

Contemplate : running - from where ? and to - where ?

Normally if one draws in a breath, the air simply runs from the outside i.e. the tip of the nose into the inside through the nostrils, and ends up in..... Where ? *(Well, in lungs, of course, as you may say)* However, when we trace the 'path' of the breath, it seems as though it finally ends up somewhere in the middle of the abdomen, that is, the navel, and then it returns to where it begins - the tip of the nose. So we run after the breath, in and out, in and out.It is not as easy as it sounds. When we actually run after the breath, we will discover that it is more easily said than done, but yet it is possible to do just that.

For a normal human being, breathing is no problem, it occurs in the nostrils of the nose ; but in the case of someone who has some physical defects of the nose, such as a flat nose that somehow sinks deep in the face while the upper lip curls upward, breathing is clearly somewhat a little different from ordinary people. Breath which goes through the nostrils probably starts at the point where the upper lip almost shields the nose.

However, for most people in general who do not have such defects, the breathing process starts from the nostrils. The air enters the nostrils as though it enters some kind of hollow pipes and reaches the end, which is the navel. Sounds ridiculous ? Well, in the natural law of nature, the air breathed in of course does not go to the navel, it reaches the lungs, but here we are dealing with meditation practice, there is no need for us to be exactly scientifically accurately. We assume, in accordance to our own feelings, that the air we breathe in reaches its end at the navel and makes a turning to go up the nostrils in order to be realesed. In reality the air enters the lungs. We know that is a fact, and no argument about it but here we measure the path that our breath travels through the body by our feelings. Since we assume a sitting posture like that of a yogi, we tend to feel that the air we breathe in enters through the nostrils and travels into the lungs and seemingly, gets to the navel, which is in a central position in

the abdomen. Try to 'feel' or trace the path travelled by the breath we take in and release out.

Do implement this breathing practice with a normal and relaxed attitude, do not get anxious. Do not aim at too high a goal. Just practise it with right effort.

Thus, keep 'running after' your breathing. Keep running after it until eventually you slide into another step called 'to look and observe carefully'.

Factor two is to look and observe carefully. Here at this stage, the work is being reduced a little and it becomes more refine.

The more refine the breathing gets, the more restrained and calm our mind tends to be, and the more we practise , the more restrained and calm will our breath be. This is a natural way or technique of restraining and regulating the breathing.

A simile which can be easily understood regarding breathing is the case of putting a baby child to sleep in a cradle. The child has not yet slept and is wide awake. It wants to get out of the cradle. The baby sitter who swings or rocks the cradle needs to watch over the baby who is being swung to and fro. She has to fix her eyes on the baby and her gaze would move to and fro following the

motion of the cradle. It runs after the movement of the cradle. The same principle applies to the 'running after of the breathing'.

If at any time the child gets sleepy, there is no way it would climb out of the cradle and fall over. When the child finally sleeps, the baby sitter needs not turn her neck to this and that direction. She simply fixes her eyes at one point and notices how the cradle comes and goes and comes and goes as she swings it in a mechanical manner. It comes, and she looks at it. It goes and comes back again, and she looks. She needs not move her head or neck to direct her eyes to the child. She no longer 'runs after' the child, but she fixes her gaze at the child who is asleep. She 'watches over' the baby or she looks at and observes the sleeping child.

If this were to be a matter of breathing, the point which is convenient for 'observing' is the tip of the nose, where the air passes through. We start observing right from there. When we 'run after' the breath, we actually observe both the entry of the breath and its exit. In reality the air we breathe in passes through the nostrils into the body and then it would stop still for a split second and then the out - going breath would be released via the nostrils again. Therefore, there is this split-second of non-action. Hence we should observe and contemplate right from the

moment when the air enters the nose, follow the air as it travels in and out of the body and stick to the entry and exit all along the breathing without giving the mind any chance to slip away even at the split-second of inaction. After having practised in this manner for some time, we will come to realise that both the entry and the exit of air through the nose strikes at one and the same point - the tip of the nose. Thus contemplate on that very point. Since we 'run after' or follow our breath closely, we will not have missed its entry, its split-second of inaction and its exit, because we are watching over and observing the whole process very closely and mindfully.

If we can keep up this level of practice, then our performance can be graded as quite progressive or one step higher up the scale of progress, and the mind will be well-restrained and refine just as the breathing.

During the 'running - after - the - breath' period, the breaths we take tend to be more rough than the breaths during the 'watch-and-observe' period ; and the mind itself is more 'refine' when the contemplation of the breathing is at one point than when it has to do all the 'running after' and 'tracing' of the breathing.

The next step is to build 'nimitta' or mental image. This 'nimitta' is not something real. It is a mental image,

formed in the mind. Whatever 'nimitta' or mental image one sees, take that 'nimitta' for more contemplation and development in the practise. The 'nimitta' which one person sees will be different from that of another person. It may assume the form of a spot of light, white, or green, or red or whatever colour it may be. Sometimes it appears as a drop of dew on a leaf, grass or lotus leaf ; or sometimes it comes in the form of a spider web that glitters in the sunlight.

Fix the 'eyes' on the 'nimitta' till it gets 'stuck' to the eyes and remains still and firm, becoming what is known as 'Uggaha-nimitta' or visualised image. At this point, the mind is more refine than it has previously been. The next is to allow the 'nimitta' to undergo changes. Let it be magnified or get smaller, or change its colour, posture and wander or float in the air.

There is nothing special about this 'nimitta'. Nothing miraculous about it. It is something which can be done by way of nature or in accordance to the law or secret of nature ; but silly people cling to it in the belief that it is something special or magical. That is plain nonsense or sheer madness !

The mind is something which can be trained ; and we have found out certain 'techniques' for training it. These

'techniques' are nothing special : they are all based on the laws of nature. Thus simply bear in mind that the mind can be trained by applying the rules or laws of nature. Call it a technique of nature if you like. Then exercise some control over the mental image or 'nimitta' seen ; change it in any way according to your own wish. Control the mind to the best we could and allow the visualised mental image to change and develop till it becomes conceptualized image or 'Paṭibhāga nimitta'.

So now the mind has directed all of its concentration to one single point, we will then see what kind of action or reaction will emerge from this state of mental concentration *(or Samādhi)*, or what characteristics does it carry upon which we can further contemplate.

This state of mental concentration is a very significant factor for the attaining of Jhānas *(mental absorptions)* which consist of four stages. There are five factors normally applied in the contemplation and building up of the First Absorption *(Paṭhama-jhāna)*. They are 1) Vitakka - thought conception ; 2) Vicāra - discursive thought ; 3) pīti- joy ; 4) Sukha - pleasure and 5) Ekaggatā concentration at one point.

'Vitaka' is the state in which the mind fixes itself to a certain object or 'mind - object' to which it seems reluctant to let go.

Next comes this so-called 'Vicāra' which is the ability to think reflectively with regard to the 'mind - object' as found in 'Vitakka', that is to say, the meditator is able to understand and feel and see with insight about the nature of the mind-object. 'Vicāra' is not a distracted state of mind. It is a mind that deals sensibly with its 'mind-object'. It 'jostles' with the object to penetrate the truth. The working can be compared to the training of a calf. The calf is tied to a pole by a rope. It gets stuck to the pole. This is comparable to a state of 'Vitakka' whereby the mind is fixed onto the mind-object. Now the calf struggles and jostles to and fro, turns around the pole and not staying still. It is trying every means to let itself free and finding out the truth of the situation. This is the state of 'Vicāra'.

When the mind is able to discern everything, including its own state of being successful, a sense of satisfaction will evolve, and it is called 'Pīti' ; and in this 'Pīti' or

satisfaction, there is also a sense of happiness. This happiness or pleasure rather, is called 'Sukha'. At this stage, the mind is not distracted in any way at all. It concentrates at one single point - one highest point to which it sticks to.

This state of being is known as 'Ekaggatā'.

These Pali words are a bit hard for anyone to commit them into memory, but if it is possible for you to memorize them, then that will be very good. Only a few words: Vitakka, Vicāra, Pīti, Sukha and Ekaggatā. Conclusively speaking,

Vitakka means contemplation fixed on the mind-object.

Vicāra means the feelings with regard to the mind-object.

Pīti means satisfaction derieving from the ability to control the mind in the most appropriate way.

Sukha means the sense of pleasure resulting from the control of the mind.

And at this stage, there is an accumulation of mental concentration at one, single highest point, and this is the point of 'Samādhi'.

'Ekaggatā' means 'get together *(to form a single unit)*'. So it means 'get together at one, single highest point'. This point is comparable to the end point of a cone, or the sharp-pointed end of the roof of our ancient Thai house : the roof is broad at its base but climbs up gradually to a sharp-pointed end at the top. This sharp-pointed end is 'Ekaggatā'. There is only one sharp-pointed end, only one. It is symbolic of 'Samādhi' or mental concentration

being gathered together at one high point where it stays without wandering or roaming to anywhere else.

This state of being 'one-pointedness' is also known as 'Avikhet' but it is normally called 'Ekaggatā'. This state of , 'Ekaggatā' may undergo further changes until it has 'Nibbāna' as its mind-object. The mind has attained the highest 'Samādhi' or concentration. It has Nibbāna as its mind-object , as such it is in a rather sublime state.

Now, let us revise :

I) *running after the breathing -so far- well performed*

II) *looking and observing - well done*

III) *building up 'Uggha-nimitta' or visualised image - well done*

IV) *building up 'Paṭibhāga-nimitta' or conceptualised image. - well done*

V) *contemplate on Jhānas : implemented without missing any factor.*

When all steps have been so well performed, the breathing is thus most well-regulated and the meditator 'slips' into the First Absorption or the 'Paṭhama-jhāna'. This is good enough or more than good.

As for those who want to continue with the practice of Ānāpānasati, if they practised to this stage successfully, then that would be considered as good enough ; but even if one has not been able to reach this stage, it will still be quite possible to continue with the practice. Of course it would be better if one could attain the First Absorption because that would pave the way for one to proceed with the practice so that one may finally attain the 'Dutiya-jhāna' or the Second Absorption, the Tatiya-Jhāna or the Third Absorption and the Catutha - Jhāna or the Fourth Absorption. However, it is not all that necessary. If one aims to attain all the four Jhānas, then one has to undergo special learning and training until one attains all the four Jhānas and even attains Arūpa - Jhāna

Nevertheless, it is not necessary to practise all the sixteen steps of Ānāpānasati in order to extinguish our craving or desire. Practise till the attaining of 'Upacāra - Samādhi' will be quite sufficient.

Do not forget that for every step of the whole practice, we need to practise till we become experienced or skilfull. Practise it till it is within our palms or power so much so that we may be able to 'summon' it at any time we want. This is what we call 'vasī' meaning the state of being within our power of control. The word itself literally means 'one who possesses the power'.

When we practise long breathing for example, we practise till it falls within our power of command, or in other words, till we become skilful and manage to build up our 'Samādhi' or concentration, then we are said to possess 'Vasī', in other words we have the power over something such as breathing, the mind, various kinds of feelings and the likes.

It is just like when we train for athletics or other kinds of sports. When we have trained ourselves to a certain extent, we may feel happy about it, but to maintain that standard or to improve it further, we need to undergo consistent training-train and retrain, till we have the power to reach the top or the best of all performances of that level. This is called 'vasī' too ; but it is 'vasī' in the material aspects. Be it driving, riding or whatever it is, just being able to do it is not enough, we need to do it until we become experienced , skilful and absolutely sure of our skill, then only will this 'vasī' arise.

In whatever we do, no matter what it may be, we should do it till 'vasī' arises from our effort, then only will it be useful and beneficial to us. In other words, we must do it till we become experienced or skilful, and let it fall into our handling power or in our palms. Even in such worldly matters as the cultivation of rice or crops, buying and selling of goods or whatever it may be, being able to

do it is not enough, we need to master the skill until we have power over the task or possess 'Vasī' over it, then only can we consider ourselves as having done our best.

In this matter of mind training, 'vasī' is even in greater demand. Do not stop at being able to do and break off. Get over the line and do it with truly good skill and taste. Bring the skill within the power of command such that it can be 'called' to 'serve' us at any time we want. This is called "possessing 'vasī'."

Whatever it is, we have the breathing in and out of air as our base - a base from which we learn to train our mind. So, here, we end step four of Part One of the whole practice.

At this juncture, we have learned about the restraining of breathing and how it helps to restrain the body, the mind and even the whole world. Thus we are able to possess power over all bodies of *(all groups of)* things.

Real happiness is calmness. Sensual pleasures is not happiness. True happiness comes from a well-restrained and calm mind. So long as the mind stays calm and cool, true happiness is there. If we were able to perform or implement all the four steps of Part One of Ānāpānasati, happiness would be in our palms. We could have it at any time we want, here and now ! There is no need to wait till death for us to attain happiness and calm.

Thus the explaination on Part One of Ānāpānasati-bhāvanā has been sufficiently dealt with. Let it be ended here so that you may have the time to do your chanting or whatever work you may have. May you have the mental and physical energy, diligence and wisdom.

A HANDBOOK FOR A PERFECT FORM

OF

ĀNĀPĀNASATI - BHĀVANĀ

PART TWO

VEDANĀNUPASSANĀ - SATIPAṬṬHĀNA

THE FIFTH DISCOURSE

Dear all Buddhist believers who are interested in Dhamma,

This is the fifith regular Saturday Dhamma Discourse of the ĀsāḷhaPūjā period. The matter being lectured is about a handbook which is necessary for the learning and practising of Ānāpānasati-bhāvanā, and the discourse has come to deal with the matter about Vedanānupassanā-Satipaṭṭhāna , which is a continuation of the previous lecture that deals with Kāyānupassanā-satipaṭṭhāna.

Thus today's talk bears the title : A handbook for a perfect form of Ānāpānasati - part two : Vedanā - Do try to understand and acquire a good understanding of this matter concerning Vedanā or feelings.

As far as Vedanā *(or feelings)* is concerned, even if it were not being mentioned in the context of Satipaṭṭhāna or the Foundation Of Mindfulness, it still could be mentioned as a matter of importance in Buddhism because,

after all, it is a matter of the heart or mind ; in other words, our desire, craving, attachment, pain, suffering and joy, all come from Vedanā. Happy vedanā *(feelings)* leads to craving or desire of one kind, painful or unpleasant vedanā leads to craving or desire of another kind ; and then there is this so-called 'sense of attachment or tendency to cling to and grasp at.....', which also leads to suffering. Thus, vedanā is a very big matter. In fact it is the initial cause of craving, which leads to suffering.

Hence the cause of suffering *(or Samudaya)* can be thus considered as a matter of Vedanā. The second of the Four Noble Truths is 'Samudaya' or the cause of pain and suffering. If one wants to know how craving arises, then one should learn more about vedanā and try to understand its nature that a happy or 'Sukha' vedanā gives rise to one kind of craving or defilement and 'Dukkha-vedanā' or unpleasant feelings lead to another kind of craving or defilement ; and a somewhat neutral kind of vedanā,which is neither pleasant nor unpleasant, leads to a yet very different kind of craving.

Looking from a more worldly point of view, vedanā also leads to two things : 'Pīti' or satisfaction and 'Sukha' or pleasure. These two things are necessary especially for we human beings. If there were to be no 'Pīti' and 'Sukha' acting as life-supporting factors , we would prob-

ably find life rather unbearable or impossible to live through. Those two factors are most important factors of the mind and soul.

It is generally recognised that there are four main important requisites of life : food, clothing, shelter and medicine. These four are the essential requisites for the physical body in particular ; but simply possessing these four requisites is not enough for us because life is not all that materialistic, it is also a matter of heart or mind and soul ; therefore it needs the factor of the mind and soul, which adds to the list of the four requisites already mentioned as the fifth requisite.

Obviously the first four requsites are a matter for the physical body. The fifth requisite is that of the mind : the feeling of being happy and contented is something we cannot do without. In other words, we may say that it is the very thing which cajoles the mind into a state of normalcy and happiness without which the mind would become restless and abnormal and perhaps even mad.

Therefore we as human beings, normally cherish a certain thing in life that yields satisfaction to us and acts as a nourishing force in the life we live. Merely having food, clothing, shelter and medicine all these four essential requisites does not mean that life can be normal and

liveable. There is yet something else which the mind *(or the heart)* yearns for, something which seems to trick the mind, making it feel satisfied, reassured, safe and contented with life.

We know that people entertain themselves with certain playthings or objects of interest such as plants, flowers , old china , antiques and other object of hobbies, all of which are being pursued with the intent of cajoling the mind in the worldly sense ; and then we have people who are infatuated with such things as fame and honor and power. There is yet another thing which cajoles our mind and influences the better side of our nature - that is - the yearning for merit and thus the wish to do good, for it yields satisfaction of a higher and more refine kind. In fact this yearning for merit is a feeling which often stays with us till the time when we have to enter our coffins.

Hence the fifth requisite is a factor or product of 'Vedanā'. If things which cajole the mind are of the right kind, then there will be the 'vedanā' or feeling of satisfaction. Were it to be just the opposite, then there will suffering.

Even the ordinary requisites of life, such basic necessities like food, clothing, shelter and medicine can

take on a negative role especially when they have become objects of greed and illusion. So we have to learn the difference between 'need' or 'necessity' and 'greed'. Do not let 'greed' drive us mad. We must learn to restrain 'vedanā' so that it will not lead us to illusion, danger and suffering. When wisely applied, 'vedanā' helps to bring us a life of normalcy and contentment.

We all can see that even though we may have something to protect us from an early or premature death, and yet we still look for something else to satisfy that part of our mind which seeks to be cajoled. This is a matter of 'Vedanā' *(or feelings)* which is also called 'citta-saṅkhāra' as it acts on the mind or 'modifies' it to give rise to 'Pīti' *(satisfaction)* and 'Sukha' *(pleasure)*.

When we have successfully implemented each step in part one of Ānāpānasati-bhāvanā, that is Kāyānupassanā, we find ourselves in a situation in which the senses and the mind are somewhat well-restrained and there is some amount of 'Samādhi' in us and also 'Pīti' and 'Sukha' - the factors or elements for Jhānas - or at this initial stage : Paṭhamajhāna *(or the First Absorption)*. Thus when the mind is being so restrained and calmed till it is about to become Jhānas, it will always have 'Pīti' and 'Sukha' in it as constituting elements.

Now it would be rather easy for us to proceed with the practice of Part Two. Make 'Pīti' and 'Sukha' the mind-object of further contemplation in the subsequent practice so that we may have a deeper insight into this matter concerning 'vedanā', see how necessary it is for us to know about it and why and how must we control it.

Humankind's problems come from 'Vedanā'. Our human problems come from the fact that we have been slaves of 'vedanā'. We are slaves of our own feelings. We allow 'vedanā' to drag us, or pull us, and drive us to do anything it commands us to do.

Just think about this : whether a guy is a pundit or a hooligan, he has 'vedanā' *(or feelings)* of his own, depending on who or what he is. Thus a hooligan may steal or rob or whichever way he chooses to get his money, he does it with the sole intention of buying the kind of 'vedanā' or feelings which is a source of happiness for him. Even if a guy is a pundit, whatever good deeds or merits he does is also meant for his own happy feelings and personal well-being. So it is obvious that 'vedanā' is the driving force behind our human actions and deeds.

However, here we want to look at 'vedanā' as something which manipulates the mind or the thinking. We will have to study about this aspect of 'vedanā' in more

details ; and we need to know how to restrain it so as not to let it control the mind to such an extent that things or matters become confusing and difficult. Therefore if we can control 'vedanā' effectively, the mind will be calm and it is as good as having had a good rest. If we were to fail in controlling our own 'vedanā', then this 'vedanā' itself would stimulate, push and drag us to do what it wants us to do. It is an enticing force for it entices our craving, pushes us to do what it pleases.

So far we know about 'vedanā' only in a general way. We know that there is a necessity to know about it ; also it is important for us to know about it too. There had been people who managed to become Arahant or the truly enlightened one by understanding this matter about 'Vedanā'. It was known to be Sariputra who attained the true liberation. Thus we come to know the causes for the arising of 'vedanā', the danger of vedanā and whatever it may be about 'vedanā' until the extinguishing of 'vedanā' and the attainment of 'Arahantship' through this understanding about 'vedanā'.

However in order to check and restrain the influence and power of vedanā, we have to learn by adhering to the way of Satipaṭṭhāna.

Now we come to deal directly with the practice of Vedanānupassanā-satipaṭṭhāna *(contemplation of*

Feelings as a foundation of mindfulness). This is step five of the whole practice *(consisting of sixteen steps)* or the first step of part two.

This step one begins with 'Pīti' *(satisfaction)* and 'Sukha' *(pleasure)* - the two things which influence the mind or act on it and modify it. That is step one or the first point of Part Two ; and the fourth point (or step) is the stage when the power of 'Vedanā' in manipulating the mind is being restrained so that it will not lead to harm and suffering. So, we may restrain it totally so that it cannot function at all, or we may allow it to work in this way or that way as we see fit.

The first step of part two is to know well about 'Pīti' - to learn about its nature , its kinds and.....

The next point is to get to know all about 'Sukha' or pleasure, or happiness or bliss. Meantime also get to know that 'Pīti' is a kind of 'happiness' which is going fanciful or wild. If this fanciful or wild nature of 'Pīti' can be curbed, then it will become 'happiness' or 'Sukha', otherwise it will remain as 'Pīti' ; therefore 'Pīti' has the characteristic of being 'easily shaken' or 'swayed'.

Do bear in mind that it is 'Pīti' and 'Sukha' which help to give rise to all sorts of thinkings, which then become the causes for our own actions or committing

of 'Karma', both good and bad. As such we need to find a way to control them by practising step four of this part two.

The four steps are :

I) *get to know all about 'Pīti'.*

II) *get to know all about 'Sukha'.*

III) *get to know the fact that both 'Pīti' and 'Sukha' manipulate the mind.*

IV) *find way to control the power of 'modifying' and manipulating the mind by both 'Pīti' and 'Sukha' so that they are brought within our power of control. See how they are interrelated to one another.*

Step one deals with 'Pītipatisaṅvethi' meaning "knowing well about Pīti in particular". To know all about 'Pīti', we need to contemplate on the real 'Pīti' itself, not something which we learn from books or heard from somewhere. Thus we need to use the real 'Pīti' that we experience or have experienced as the mind-object of our contemplation. Actually this 'Pīti' or satisfaction should have arisen since the practising of step four of Part One ; if it has not arisen, then we have to help it to get 'evolved'. Reflect upon our past experiences with 'Pīti' - try to recollect how it used to arise, what were the causes of its

arising and contemplate on that. Observe the characteristics of 'Pīti', what influence it exerts on the mind and how our feelings with regard to 'Pīti' are.

The 'vipassanā' of the old days gave much importance to 'Pīti'. In fact so much significance has been given to 'it' that people add the word 'Phra' - a prefix applied to anything associated with the royalty - to the word 'Pīti', so it becomes 'Phra-Pīti' instead of a mere 'Pīti' ; and when a meditator is about to begin his meditation, he has to sort of invite 'Phra-Pīti' to appear in his meditative mind before he proceeds with the practice. Should 'Phra-Pīti' truly appear in the meditation practice, it would be considered as a big success, even if the joy, or 'Pīti' which appeared was a small kind of 'Pīti' called 'Khuddakā-Pīti'. Then there is this temporary 'Pīti' called 'Khanika-Pīti' and also an intermittent 'Pīti' known as 'Okkantikā-Pīti'. 'Ubbegga-Pīti' is 'Pīti' of a more violent kind while 'Pharaṇā-Pīti' is the 'Pīti' which causes one to 'tremble' and feel a kind of suffusing joy.

There are thus five kinds of 'Pīti' as mentioned already. The question is : Which kind of 'Pīti' has already appeared in the mind ? Therefore it becomes easily discernible that 'Pīti' has to actually or really appear in the mind during meditation so that the mind will have a 'mind-object' which it can contemplate on.

During the practice, when there is a feeling that 'Pīti' is emerging or appearing in the mind, the meditator should start to imbibe it and feel or experience it to the heart's content in the initial stage so as to know it truly well. The meditator should try to find out what the characteristics of 'Pīti' are, what the symptoms are like, how the influence is like and how it works on the mind or manipulates it. Observe how 'Pīti' can be a lesser joy, or a momentary one, or an over whelming joy, or a joy which floods the mind like tidal waves or a kind of suffusing joy that is cool and concentrate. See how 'Pīti' can influence and affect the mind. These are things we have to learn about 'Pīti'.

The next thing is to practise till one is able to 'evoke' the arising of 'Pīti' as well as restrain it till it disappears. In other words, one learns to control the appearance and disappearance of 'Pīti' as one wishes it to be. Thus one learns to restrain 'Pīti' , restrain it till it becomes 'Sukha' or happiness.

It is said that 'Pīti' is happiness that has not yet become happiness. Sounds odd ? Well, it is a happiness that is still much more a fancy and remains wild and easily distracted. It is a feeling of satisfaction that comes with success. When we experience success in anything we do, there is bound to be a sense of satisfaction over

our own accomplishment arising in us. If there is success there will be satisfaction or 'Pīti'. This is a matter of nature. It goes or works according to nature. We are able to bring about the arising of 'Pīti' by achieving success in whatever task we want to do. When success is attained, this 'Pīti' or joy or satisfaction is bound to follow. It will not be there if there is no success. Essential factors have to be laid before 'Pīti' can emerge or appear.

'Pīti' can lead to distracted thoughts just as it can lead to happiness. In other words, the first step of Vedanānupassanā is learning in order to know about a rough and unstable form of happiness called 'Pīti'. We learn about its nature , power and influence on the mind.

Step two : Sukhapatisaṁvethi

Now we come to step two of part two. Here we have to deal with this matter about happiness. Happiness is something much desired by all people except a few who, after all, might be out of their mind.

When 'Pīti' has been restrained in a proper way till it becomes 'Sukha' or happiness, we may use it as the fruit or result of our practice for a period of time. Thus we experience the result of our practice. We experience the happiness in the way we want to ; but as people

who meditate, we have to be mindful about the nature of happiness or 'Sukha' : its characteristics, symptoms, influence and functions. See how it exerts its power over the mind.

'Sukha' or happiness has a power of its own. It is called 'assada' in Pali. It means charm. Thus the mind is being charmed because it is happy. Happiness controls over it and it is so satisfied with 'sukha' or happiness that it simply cannot make room for more progress. It will not be able to discern 'Anicca', 'Dukkha', and 'Anattā' because it gets stuck with and infatuated by its happiness.

If there is such a situation as this in which happiness has become the enemy of 'Vipassanā' so much so that further vipassanā aiming at seeing 'Anicca', 'Dukkha' and 'Anattā' *(or impermanence, suffering and no-selfness)* is no longer possible, or is being destroyed or obstructed by this thing called 'Sukha' or happiness, then this happiness has become an undersirable element to vipassanā meditation as it hampers further progress, since all it does is to charm and saturate the mind with happiness and more happiness. The mind does not lean to the side of vipassanā. Happiness or 'Sukha' has become 'vipassanupakilesa' or a defilement for insight meditation. Therefore, do not be infatuated by happiness until it becomes the enemy of vipassanā.

Knowing that it has so much of a charm to such an extent that it can obstruct the progress of meditation practice , we should therefore be careful so as not to get deluded by happiness. Get to know well about 'Sukha'. Take care not to let it be the obstacle obstructing the progress of 'vipassanā'. In so far as this matter about 'Sukha' or happiness is concerned, we

- *know that it comes from 'Pīti'*

- *know that when it becomes happiness, it seems to be true happiness.*

- *know that we are most likely to become infatuated and deluded by happiness till we get stuck.*

In conclusion , this step two of part two lead us to get to know the truth about 'Sukha' or happiness.

Step three of part two is called 'cittasaṅkhāra patisaṁvethi' : know about things which manipulate the mind. This step three is mainly concerned with how 'Pīti' and 'sukha' 'play' on or manipulate the mind. Breathe in and breathe out. See how mindfulness and wisdom restrain 'Pīti' and 'sukha'. Or on which aspect is the control being exerted ; see if it has been missed or wrongly placed. Try to get to know all these questions and their answers well until.....

We can see clearly that the whole world is moving under the working forces of 'Pīti' and 'sukha'. It sounds broad for the ears but it is a fact that all human beings act according to the manipulating power of 'Pīti' and 'sukha' or in short, Vedanā !! It sounds incredulous and strange that the world thrives under the power of 'Pīti' and 'sukha'. Each and every human being acts and reacts to create deeds which are known as 'Karma' ; so we have this 'Karma' and that 'Karma' , good and bad karma and karma that is neither good nor bad.

If we commit good karma , then things will be goods ; if we perform a bad karma, the result will not be good ; but if there is some disenchantment with both good and bad karma, then efforts will be made to seek for something which is above good and bad. This will be a most special way out because both good and bad karma are not as simple as they seem to be.

The next thing to do is to discern the mind. We learn to read the mind and see how it reacts to the influence exerted by 'Pīti' and 'sukha'. We also find it possible to restrain the mind by certain methods and tricks. The word 'tricks' may not sound so good to most people for it may have the trace of deceit in it, but here the 'tricks' applied are honest and clean in nature. They are actually various means with which we use to curb and control the influence and power of 'Pīti' and 'sukha'.

We begin by considering the 'charm' of 'Pīti' and 'sukha' which entices the mind into delusion. This charm of 'Pīti' and 'sukha' is known as 'Assāda' ; and we need to explore further to discover for ourselves that how delusively entertaining and charming both 'Pīti' and 'sukha' can be.

We manage to identify that part of 'Pīti' and 'sukha' which is delusive in nature and harmful as well as capable of inflicting pain and suffering upon us. It is called 'Ādīnava' on account of the delusive charm it carries.

Thus we have here : that part of 'piti' and 'sukha' which deludes us into liking it and it is called 'Assāda' and another part which entices us into delusion, stupidity and wrong-doing. It is called 'Ādīnava'. Contemplate on both 'Ādīnava' and 'Assāda' and the outcome will be a vivid comprehension of the important essence of 'Pīti' and 'sukha' which is made possible by the realization of the impermanent nature of all things and phenomena, that is, to realise that all things and phenomena have the chracteristic of being 'Anicca' or impermanent.

'Pīti' and 'Sukha' both have this impermanent nature. Even their influence and manipulation of the mind is subjected to uncertainty and changes. As soon as one realises the impermanence of 'Pīti' and 'sukha', the tendency

to become 'infatuated' with 'Pīti' and 'sukha' will be greatly reduced or even nil. The power to 'modify' and manipulate the mind will be diminished too, but it is still there to play its role, for this is only step three of the section of Vedanā ; the 'Anicca' or impermanent nature of all things and phenomena in this world will be most fully realised in Part Four of this Vipassanā practice.

As this juncture we see only just that much of 'Anicca' to bring about a significant change in our attitude with regard to 'Pīti' and 'sukha'. The more we see through the 'Anicca' nature of things , the more we will get tired and become afraid of 'Pīti' and 'sukha', and the less likely we are to be influenced by them, and their manipulating power over our mind will be greatly diminished. This is the heart of the practice at step three of part two. The insight of meditation, that is, the true wisdom that enlightens us, actually starts to evolve from here. It starts to become 'vipassanā' at this point.

Even in part one when the focus is on 'Kāyānupassanā', if it is being done from the stand point of 'Anicca', 'Dukkha' and 'Anattā', then 'Pīti' and 'sukha' s power of influencing and manipulating the mind will be somehow reduced , though at a somewhat not too significant level ; but as the meditation practice proceeds to the level when 'Pīti' and 'sukha' begin to take charge of the mind,

then it becomes necessary to contemplate so as to see the impermanent and the forever changing nature as dictated by the power of various factors constituting 'Pīti' and 'sukha'. Wisdom and insight begin at this point.

Now we come to step four by which we have to learn how to control 'citta-saṅkhāra' or mental functions.

At step three we have learned about how feelings or Vedanā influence and affect the mind and fill it with 'Pīti' and 'sukha'. Now we need to restrain the power of 'Pīti' and 'sukha'. We need to be able to see how impermanent , delusive and dangerous 'vedanā' can be and how it can lead to misery and suffering. This can be done by :

- contemplating till we can see 'Assāda' or the charm that is a delusion itself ;

- contemplating till we see the nature of 'Ādīnava' which is the harm we may get from 'vedanā'.

- contemplating till we can see or realise the impermanent or changing nature of 'vedanā'.

- contemplating till we can see or realise 'Idappaccayatā' in 'vedanā', that is , the fact that it has to change in accordance to its own factors and reasons.

Therefore as soon as we have realised that all things and phenomena are impermanent by nature, and that 'Vedanā' itself is impermanent by nature, that all things change as time slips by, and that the concept of 'self' is delusive or deceptive,we will naturally want to set ourselves free from the notion of having a 'self'. Clinging to 'self' is the main cause of our unhappiness. Getting rid of this sense of clinging to 'self' will help to reduce our selfishness.

The way to lessen the influence of 'Vedanā' is to perceive the impermanence *(aniccaṁ)*, the suffering *(dukkhaṁ)* and non-self *(anattā)* of all existing things and phenomena. Try to trace all these three characteristics in everything, even in we ourselves. As soon as one sees how we human beings have deluded ourselves into believing that there are real or permanent selves, we will realise that our suffering come from our clinging to the concept of 'self'.

In the ancient Pali language, it is a normal practice to use the phrase 'Seeing Anicca' only, while the other two words 'Dukkha' and 'Anattā' are being left out. This is because in seeing 'Anicca', one is also bound to see 'Dukkha' and 'Anattā' us well.

Thus make sure you do see 'anicca' ; make sure you do truly see it, then you will surely see 'dukkha' and 'anattā' as well. Therefore there is an important rule that says it is only when we have truly seen 'anicca' then only will we able to notice the presence of the other two, and then only it will be possible for us to reduce the power and manipulating capability of 'Pīti' and 'sukha'.

All problems come from the fact that we, human beings are, regrettably, silly enough to have become slaves to our own feelings or Vedanā. All kinds of problems - very difficult, complex, confusing and complicating problems - come from our delusive infatuation with our own feelings and emotions *(Vedanā)*, which form the cause of our craving and desire, thus giving us much pain, sorrow and suffering.

So what we ought to do is to eliminate the power of 'vedanā'. Eliminate it so that it can no longer build up, modify and manipulate our cravings and desires. Instead the mind will hate and be afraid of the delusive nature of the charm *(Assāda)* of 'vedanā', no matter however 'delicious' and delightful it may seem.

Before seeing through the nature of 'vedanā', the mind would be delighted with 'Pīti' and 'sukha' - the two

aspects of 'vedanā', in fact it would demand for more and might even become obssessed with the satisfaction and joy already 'tasted' ; but now it is just the reverse ; what was once the happiness derieving from 'vedanā' is now something perilous, delusive and hurting to the utmost degree ! Both the charm *(Assāda)* and the harm *(Ādīnava)* as well as other characteristics and influences of 'Pīti' and 'sukha' are now things to be dreaded, hated or feared !

Now, we come to realise that we are able to restrain or control 'vedanā', and 'Pīti' and 'sukha'. We have power over and above these feelings, thus we should be careful not to be deluded again.

In Thai language there is a word which is sometimes used at the end of a sentence as a particle. It is the word 'Noar' - It is hard to define its exact meaning in English but it carries an exclaimatory tone, and a gentle one. Sometimes, it seems to represent a cool, gentle 'oh', for example, we may say 'Breathe in noar, breathe out noar !' as we sit meditating ; it is like saying : "Breathe in. Oh ! Breathe out !"

Thus here we may say , "Already restrained 'noar' !" It is just like saying, "Oh, already restrained !" This word 'noar' is not found in Pali language.

Well, by now we have already implemented all the four steps of part two. The last step sees that 'Pīti' and 'sukha' have been well-restrained. Actually it is no small matter. In fact, it is the biggest issue for all humankind as it aims at not yielding to the power of craving and desire. *(and to 'Vedanā')* : thus we

- learn about 'Pīti' which has plenty of charm.

- learn about 'sukha' which also has plenty of charm and is the cause for delusion.

Also learn that this charm helps to push human thinking to flow in a vicious circle of defilements, karma and results. Therefore we learn to restrain 'vedanā' or our own feelings so that it cannot exploit the mind and manipulate it in a negative way. If we succeed in restraining the modifying and manipulating power of the mind, then it is the same as we are able to control the mind directly !

The discourse for today is coming to an end. It is the last discourse for this year. We will stop for three months as the rainy season is approaching.

A HANDBOOK FOR A PERFECT FORM

OF

ĀNĀPĀNASATI - BHĀVANĀ

PART THREE

CITTĀNUPASSANĀ - SATIPAṬṬHĀNA

Dear all Buddhist believers who are interested in Dhamma,

Today, the regular Saturday Dhamma discourse of this Visākha Pūjā period will be a continuation of the subject matter dealt with since the ĀsāḷhaPūjā period of last year. That was a lecture from a series of lectures collectively known as "A Handbook Necessary For Learning And Practising" and the lecture stopped at the fifth discourse. The lecture for today will be part six of the series.

I had dealt with 'Kāyānupassanā' and 'vedanānupassanā' in the previous discourses. Therefore today I will lecture on the part which is known as 'cittānupassanā'. May you all listen attentively so that you may be benefitted even though you have not heard the previous lectures. However if you do try to listen with great attention , you will truly be benefitted by this particular matter about the mind or 'citta'.

To lecture about 'citta' or the mind is actually the same as lecturing on the all matters relating to we human beings, because after all, if there were to be no such a thing as 'mind', then what would there be ? What else would be there for us to talk about ?

If we were to possess no mind, just only mind alone, it would be just the same as we did not exist at all or were not being born into this world. Even if it were possible for us to exist without the 'mind', *(we would be no different from stones)* we would not be able to feel at all. The world would not have existed as far as we are concerned. There would be nothing ! Nothing at all if there were to be no such a thing called 'mind' ! It is because the mind is that part of the human body that perceives and knows about things - this thing and that thing, and all things in and around us. All things exist or seem to exist because of the mind which perceives them. Therefore, do notice properly that this matter about the mind is a matter of such great importance.

Thus we ought to learn more about this 'citta' or mind. It can assume a very broad scope, a high or low perspective, a profound outlook and a well-balanced view. The world is full of myriads of problems because people simply do not have a good understanding about the human mind, so we all make mistakes.

This matter about the mind can be regarded as a general matter of general concern ; and it can be a matter of Dhamma, especially in Buddhism. In fact the Dhamma in Buddhism is all about the mind. It is the learning and understanding of the mind. It is also a practice concerning the mind and how to restrain, control and train the mind so that it becomes the highest kind of mind which is above the influences of all things such as that of goodness, badness, good and evil, merit and demerit, happiness and suffering and anything of either a positive or negative nature, so much so that there will be nothing left in the mind to surface as problems.

Even if the mind were to have nothing to do with the Dhamma, it is still something everybody ought to know about. Ordinary people who have to go about doing their work must know about the mind well. If the mind is in a proper condition, it can think well, remember well, recollect and determine well. Even the animals themselves may have problems with the mind, let alone human beings. The growth of animals does have something to do with the condition of the mind. Animals which have been trained tend to have a better mind than those which have not been trained.

Matters regarding religions are matters of the mind. Do let us get to know the real and true essence of

religion. Do not be one who knows religions just by the names, and yet knows not what they are or what they mean, thereby sometimes understanding them rightly but at times having them wrong, thus creating endless controversies and conflicts.

The mind is a kind of 'Dhātu' or natural element, but it is an element without form or body. It is an abstract element. Children or people who learn about the four natural elements-earth, water, wind and fire, may not understand that even the mind can be considered as one kind of element known as 'Viññāṇa-Dhātu' Even voidness too is one kind of 'Dhātu'. Therefore do make a good understanding about the word 'Dhātu'.

Being an abstract element , the mind 'moves' quickly and perceives quickly too, but it must rely on other 'Dhātu' which have forms or material things such as the body to be able to actually function fully ; therefore the mind cannot stand alone by itself, it needs to depend on the body. so the body is comparable to an office in which the mind works, or it can also be considered as the abode for the mind, or the stage where the mind acts out its role. Hence this 'citta' or mind is one kind of 'Dhātu' which depends on another kind of 'Dhātu' forming two 'Dhātus' in action, and is being known as 'Nāma-rūpa' or 'mind and matter'.

People who are ignorant of the real fact with regard to mind tend to think that there are two things : one has no form while the other has a form. Such view is meant for the sake of convenient talking but in practical terms, the two elements cannot be seperated. If there is only form but without the other formless element, then nothing can be done ; similarly if there is only formless element but without the form object, that is, the other element which has a form *(rūpa)*, nothing can be achieved too. However, when the two are being joined or combined to form a single existence called 'Nāma-rūpa', then there will be proper functioning through which things can be done.

Pali language is a language that can be quite easily discerned and understood because the structure of Pali words is singular. Thus the words 'nāma' *(meaning 'formless')* and 'rūpa' *(meaning form)* when combined together become one single word 'nāma-rūpa' and it also becomes a single object - body and mind. Body and mind are one and single thing, not two. If seperated, neither body nor mind can function. It is only when the both are combined into one then only will both jointly work. Therefore 'nāmarūpa' *(mind and matter)* or body and mind is one single thing. It is singular.

The mind is important on account of the role it plays in activating the 'rūpa' or the body form so that it moves or does whatever task it has to perform. The part which constitutes 'rūpa' is known as 'rūpa-khanda' - the body.

The body alone simply cannot do without the mind. A body which has no mind is as good as a living corpse. It needs the mind to command it to make life meaningful. So the mind performs the duty of thinking. When it perceives the feelings of joy or suffering , it is called 'mano' which means 'knowing' or 'feel'. When it perceives senses through the eyes, ears, nose, toungue body and mind, it is known as 'viññāṇa' or consciousness. It is 'viññāṇa' according to Buddhism, not 'viññāṇa' as found in other religion.

According to some religions *(especially in ancient India)*, 'viññāṇa' refers to something that has a 'self', for example, like the soul or spirit that enters and exits the body of a person and may even be reborn in the next life.

In Buddhism it means consciousness. For example, when the eyes come into contact with an external object, they become conscious of the object, thus 'cakkhu - viññāṇa' or eye-consciousness arises. When sound comes into contact with the ears, 'Sota - viññāṇa' or ear-consciousness arises.

When odour comes into contact with the nose, 'ghānaviññāṇa' or nose-consciousness arise.

When taste comes into contact with the tongue, 'Jiuhā-viññāṇa' or tongue-consciousness arises.

When touch comes into contact with the physical body, 'kāya-viññāṇa' or body - consciousness arises.

When feelings or thinking comes into contact with the mind , 'mano-viññāṇa' or mind-consciousness arises.

In the absence of any contact, no 'viññāṇa' or consciousness will arise. It only arises when there is contact between the two sides, that is, the internal and the external factors, or the inside and the outside factors. The outside factors consist of form, sound, odour, taste, touch and mind - object or thoughts. The inside factors consist of eyes, ears, nose, tongue, body and mind. When both the inside and outside factors come into contact, 'viññāṇa' arises immediately. This is the 'viññāṇa' of Buddhism.

In Thai language, the word 'viññāṇa' refers to soul or spirit which people believe to be existing and is capable of entering or leaving a body. Such a concept of 'viññāṇa' may exist in other religions but it has no place in true Buddhism.

So, just bear in mind that

I) *if the mind does the work of thinking, then it is called 'citta' or mind.*

II) *if the mind does the duty of feeling, then call it 'mano'*

III) *if the mind does the duty of knowing consciously through 'āyatana' or the sense-spheres, it is then known as 'viññāṇa'.*

Now there are further details such as :

I) *if the mind performs the task of perceiving such feeling as 'joy' and 'sorrow' or 'happiness' and 'suffering', then it is called 'Vedanā'.*

II) *if it does the work of thinking , modifying, reflecting and manipulating, it is called 'Saṅkhāra'*

III) *if it does the work of perceiving consciously the senses coming through the 'āyatana', then it is known as 'viññāṇa', but some people call it 'cetasik'. 'Cetasik' is something which fixes with the mind.*

'Citta' is a word we generally use in a very broad sense to mean many things, or to relate to many aspects of life, all of which have to do with human beings. If we know how to apply our mind in the most sensible and

proper manner, we are the ones to reap the fruit of satisfaction. If we use our mind in the wrong way or for some misguided purposes, then results will be bad and harmful or even become a sort of illness - mental illness. It all depends on what we do with our mind, how we use it and how wrong or right we have been.

It seems to be quite inviting sympathy, upon reflection, that the mind has to help itself. It has to get to know itself well, and to learn to re-adjust or re-adapt itself to ensure its own well being. We have to encounter with the uncertainties of life since our birth. We live in fear of all sorts of perils and we yearn for security. We strive to get things we want. Sometimes we succeed, sometimes we fail and our feelings keep changing. The state of our mind too, fluctuates according to circumstances.

Even though we may have received some teaching and advice from the outside sources, it will not be of much use if we still fail to realise that many of our human problems are all a matter of the mind. We need to understand our own mind, readjust ourselves and change our ourselves. We have been receiving a lot of teaching since we were born but we have not achieved much success in tackling our human problems. As long as we have failed to see or realise that to tackle our problems, we have to

enter into this matter about the mind and allow it to deal with the problems in the most rational, sensible, considerate and reasonable way, our problems will remain unsolved. We need to use the mind to think, reflect, consider and contemplate and see if the outcome is compatible with the real or true facts.

We must get to know the thing called 'mind' ; but this word 'we' , where is 'we' ? what constitute 'we' ? which 'we' ? The mind !.'We' is the mind ! Can there be a 'we' without the presence of 'mind' ? There is no 'we' but there is only this thing called 'citta' or mind which creates the notion of 'we'. It does not really exist - this 'we' I mean ; but the language we use and our sense of 'clinging to' lead us to say 'we' : so 'we' are the owner of this and that thing ; 'we' are the owners of the bodies ; 'we' are the owners of our minds ; we are the owners of both the bodies and minds; 'we' control our bodies, and 'we' control our minds.

If we can discern the fact or truth, we will be able to see how mad it is for us to say 'we will restrain the mind' ; when in reality, the mind itself must know or must have known ; must think, or must have thought, must feel and must have felt about whatever thing it may be, and it then makes changes in order to tread the path which is free from suffering and danger. It is the mind that guides

'the mind'. As for this 'we' , it is just a name or a 'brand', or a word with which we patch to the thing called 'mind'.

Now we are coming to the practice concerning the mind which is generally known as 'cittānupassanā'. It is the third phase of Ānāpānasati-bhāvanā and is divided into four steps.

Step one : aims at knowing all about the mind.

After having completed practising all the steps in 'Kāyānupassanā' and 'vedanānupassanā' , we now come to contemplate on 'citta' or the mind. This is the first step of Part Three of Ānāpānasati-bhāvanā but it is the ninth step of all the sixteen steps.

Contemplate on the state of the mind : How is the mind ? Is the mind filled with 'lobha' *(greed)* ? Or is it without any 'lobha' or greed at all ? Has the mind been possessed by 'dhosa' *(anger)* or has it not ? Is the mind filled with 'moha' *(ignorance)* or is it without any 'moha' at all ? Is the mind distracted or is it not ? Is the mind composed of great virtues or is it not ? Has it an even higher mind or has it not ? Is the mind firm and stable, or is it not ? Has the mind been 'liberated' from the sense of attachment or has it not ? These are the questions posed for the examination of the mind. There are eight pairs of chracteristics of the mind to be observed :

Thus we observe if the mind has any 'lobha' *(greed)*, dhosa *(anger)*, Moha *(ignorance)* and if it is distracted. All these can be quite easily understood ; but when the question is : Has the mind any great virtue or moral quality ? Some people may not understand what it means. Here the great virtue or moral quality refers to 'a mind that is filled with 'samādhi' or concentration'. If it has 'rūpa-jhāna' or 'Arūpa-jhāna', then the mind is said to possess a great moral quality.

When we say 'the mind has other even loftier mind', we mean there is some other form of mind which is even higher or more lofty than our own mind.

By asking if the mind is firm or stable, we mean to ask : Is the mind firm on account of 'Samādhi' ? Or is it firm because we can restrain it ? Or is it firm because of the extinguishing of cravings or defilements ?

The last question is whether the mind has been truly liberated or not. This looks a bit hard to answer because for most ordinary people, the mind normally stays 'unliberated' , so how are we to know how a liberated mind is like ? Well, we will have to notice that at this very moment when our mind is still not 'liberated', how do we feel ? What is our mind like ? What are the 'symptoms' of an 'unliberated' mind ? Just find out for

yourselves ; and then the opposite of what we are now will be the state of a truly 'liberated' mind !

At this stage try to learn more about the mind in this manner. For example, if the mind displays the tendency to pull things toward itself, it means the mind is filled with 'lobha'. It craves for something. If it 'pushes away or aims at destroying, then it is a mind full of 'dhosa' or anger'. If the mind seems stupefied, not knowing what to do except running round and round with doubts and indecision, it is thus a mind filled with 'Moha' or ignorance.

Hence get to know the characteristics of our mind under various circumstances. If the mind is firm or stable, then there will be no attempt at 'pulling toward itself' *(lobha)* or 'pushing away from it' *(dhosa or anger)* and running 'round and round' with doubts and indecision *(moha or ignorance)*. If the mind is truly liberated, then there will none of all those characteristics or symptoms at all !

Do take notice that our mind has three main characteristics which are common to all minds that have not yet attained true emancipation : pushes away *(anger or dhosa)*, pulling towards the mind itself *(greed or lobha)* and running round and round *(ignorance or moha)*.

So long as it is not yet fully enlightened and truly liberated , the mind will not stray away from these three symptoms.

Since we want to know all about our mind, we need to contemplate and observe our own mind, see what the characteristics are and as to the kind of mind which is the opposite of our own, we have to figure it out for ourselves as to how it is like. It is possible for us to 'see' the other kinds of mind if only we were to apply a bit of common sense. There are eight pairs of characteristics for us to apply in the scrutiny of our mind ; see if the mind

I) *has 'lobha' (or greed) or has it not ?*

II) *has 'dhosa' (anger) or has it not ?*

III) *has 'moha' (ignorance) or has it not ?*

IV) *is distracted or is it stable ?*

V) *has great moral quality or has it not ? (samādhi)*

VI) *has an even better mind ?*

VII) *is firm and stable or not ?*

VIII) *is being 'liberated' and detached from all defilements or not ?*

These eight points are the best means of testing our mind. We may thus conclude by saying that we have known and understood about the mind through practising step one of part three of the Ānāpānasati meditation. In Pali this practice is called 'cittapatisaṅvethi' meaning 'one who knows well about all sorts of mind.'

All sorts of mind here range from the lowest to the highest level of mind - that is - Nibbāna. This is the ninth step of all the sixteen steps of the whole practice, and it is the first step of part three. Now let us slip to the tenth step of all the steps or ....

Step two of part three. The aim here is to help creating a delightful mind. Breathe in - delightful ; breathe out - delightful. Sit down to breathe in and out, let the mind remain delightful.

Contentment and delightfulness are two things which everybody will be only too glad to have. Everyone likes to have a delightful mind and nobody in his or her right mind would want to be just the reverse , but then we do not always get what we want because we do not have power over our mind ; very often our mind is being managed and manipulated by various causes and factors in such a way as to render it depressed and cheerless , and therefore there is a need for us to train our mind aiming at making it delightful and contented.

The delightfulness of the mind has its worth and significance for both people who lead a worldly life and those who tread the path of Dhamma. Even in the ordinary world of worldly folks, everybody generally yearns for a contented and delightful mind. No one needs to be taught about it or made to yearn for it. It just comes naturally. However, in Dhamma, there is a particular need for a contented and delightful mind which is to be used as an important factor in the building up of 'Samādhi' or mental concentration at various levels till it becomes 'vipassanā' *(insight)* and 'paññā' or wisdom.

To attain 'vipassanāñāṇa' or insight, one needs to have a mind which has experienced contentment and delightfulness and also has been well-restrained. Generally, most people are ignorant about this - that to attain insight, we need to have 'Pīti', 'pramodaya' or content and delightfulness as our 'capital' and 'samādhi' will arise in dued course.

Those who are good at noticing things and those who are not too stupid will be able to find out by themselves that when they feel at ease with themselves and the world, whatever things or tasks they want to do, say for examples, thinking about something or wanting to write a letter, they would be able to think well or write well when their minds are at ease. Whatever they want to do, be it the

recollecting of a past memory or the making of a decision, they would be able to do it well when the minds are in a fine condition. That is the delightfulness of the mind much sought after in the world of Dhamma. The mind needs to be in this delightful state before 'Samādhi' *(mental concentration)* and 'paññā' *(wisdom)* can arise automatically.

A most interesting quote from 'Vimuttayatana Sutra' states that people who are capable of attaining full enlightenment *(becoming Arahants)* come from various groups of people such as :

- Those who listen to Dhamma preached by other people and discover that it *(the Dhamma)* is so readily accepted by their mind, so there is satisfaction, there is happiness, there is joy, there is content and there is delight ;but at the same time it gives rise to 'Yathābhūtañāṇa' or the ability to see or realise the presence of 'Anicca' *(impermanence)*, 'Dukkha' *(suffering)* and 'Anattā' *(no self)* in all things and phenomena.

- or those who preach Dhamma themselves and it so happens that the Dhamma preached reflect the preacher's own life, feelings and emotions, leading to the arising of 'Pīti' or joy, contentment, delightfulness, and 'samādhi' or concentration and making it possible for people in

concern to see all things and phenomena in their true nature, thus leading to final emancipation.

- or those who try to memorise the various topics of Dhamma and inccidentally the Dhamma itself 'strikes right into the bottom of their hearts', causing joy, contentment, happiness or raptures, the realization of the impermanent, painful and non-self nature of all things and phenomena, and thus leading to the true liberation of the mind.

- or those who think or contemplate on the Dhamma itself until the right kind of 'Pīti' or joy, contentment and delightfulness evolve in the mind.

- or those practise Dhamma by adhering to the principles and rules until finally they attain the real insight.

- Therefore, obviously, it shows that 'samādhi' and insight will appear only when the mind is not depressed, worrying and restless. In short, the mind has to be in the right conditions.

As in the 'Seven Bojjhaṅga' or the Seven Enlightenment Factors , there are such factors like 'Sati' or mindfulness, for example, and 'Dhammavicaya' or inclination to investigate truth, 'Pīti' or zest, 'Passadhi' or calmness, Samādhi or mental concentration and 'Upekkhā' or

equanimity. There have to be 'Pīti', delightfulness and 'sukha' first , then only will there be 'passadhi' - a condition in which the mind is being directed to be in its praper place.

'Passadhi' means 'the mind that is in a right state' and as such the mind is free from distraction, and becomes 'enlightened' However, most ordinary people may not know what 'passadhi' means, what they do know, and know in the simplest manner , is that when people are in good moods *(when the mind is in a joyful state)*, whatever work or task they do, they will do it well. When they eat, they will feel that the food is delicious and they eat well. When they sleep, they sleep well too. When people are in good moods, the mind is filled with delightfulness. There will be joy and contentment *(Pīti and pramot)*.

Conclusively speaking , the delightfulness of the mind is something much wanted by the secular world and the world of Dhamma. So, now 'Pīti' and 'pramot' are much needed for the development of the mind. If one has ever practised Ānāpānasati, one would have gone through the part called 'vedanānupassanā' and it would be a very simple matter if one's aim is to develop 'Pīti', because in 'vedanānupassanā', the meditator is trained to bring about the emergence of 'Pīti' and 'sukha'. When the practice

has reached part three and whenever there is a need to recall 'Pīti' and 'sukha' to play its role in this third part of the practice, it is therefore not much of a problem as we can always reverse to part two to get what we want *(from 'Pītipatisaṁvethi' and 'sukhapatisaṁvethi)* and may even back to part one if necessary.

In part three the mind has to be restrained so as to make it 'contented' and 'delightful', and also free from any kind of mental depression and distraction. In short, the mind has to be restrained and trained in such a way that whenever we want a delightful state of mind, we are able to have it at that very minute.

In so far as general principles of life are concerned, a reminding has to be made of the lecture on 'Dhammacīvī' or 'Life by adhering to Dhamma'. In it rules have been laid that :

- in whatever we do, do it with mindfulness, wisdom, until there is appropriateness. Tell yourselves : appropriateness.

- when things are appropriate , there is bound to be satisfaction.

- when there is satisfaction, there is happiness, joy, contentment and delightfulness.

If people train themselves in this way, it is 'Dhammacīvī' or leading a life by adhering to Dhamma.

May everybody have principles of practice : perform duty, no matter what the duty is, with mindfulness, wisdom and mental concentration till everything is appropriately done. So there will be satisfaction with one's own performance. One can feel the bliss of having done something right or appropriate. One is able, upon serious reflection, to respect oneself for being morally right and appropriate while silly people cannot do that !

Even in the duty of earning a living, be it farming, buying and selling as in business, civil service, labourer and even begging, it must be done with appropriateness. All must be rightly done, and there will be satisfaction, joy , contentment and delightfulness in the performing of each duty.

In our daily personal activities such as waking up to wash our own faces, to brush our teeth, to urinate and deficate, to bathe, to eat, to wash dishes, to sweep and mop the house and to clean the lavotory, do perform them with mindfullness and also appropriateness, just like one whose life adheres to Dhamma. Carry out all the duties or tasks with the feeling that "This is the right thing to do !" or "I am doing it the right way," or 'I am right to

be doing this.' When there is this feeling of appropriateness, there will be satisfaction, joy and contentment as well as delightfulness all the time ; but silly people cannot do it and they are not interested in it too ! They may even think it is something mad, who knows ? They would probably think that we must be mad to have to care so much about appropriateness in such trifles as brushing teeth, washing our faces, washing dishes, sweeping and mopping the house and even urinating and defecating !! Let them think what they like but for us, we know it pays to be always mindful and appropriate for it yields satisfaction, contentment, delightfulness and even wisdom ! It is a life of adherence to Dhamma.

Or if we think about international social and moral ethics, we would be in praise of such a concept as 'respecting our own selves', or in other words : self - respect. It is something which everybody should have. It is a principle of Dhamma in Buddhism. 'Self-respect' does not come easily. If we do not think, act and behave respectably and appropriately, no one will respect us and we may not even respect ourselves. We cannot bring ourselves to 'wai' *('wai' is a gesture of respect in Thailand ; it consists of closing two hands in a 'lotus' bud position and place the hands in front of the chest and bow the head down to show respect. It is called 'wai'.)* our own

selves. When we start loathing our own selves, then it is as if we have become the beasts of hell. Something must have gone very wrong when one cannot respect one's self. Therefore one should examine as to what has actually gone wrong ?

Thus to gain self-respect , we need to think and behave in a way that is worthy of self-respect. Then our mind will be 'lifted' to a higher level where satisfaction, joy, contentment and delightfulness will emerge to 'nourish' the mind. This self-respect is something that forms the basis of calmness and happiness. It also forms the basis for the progress of 'the mind following the course of vipassanā-meditation, or the wisdom which will eventually lead to the final emancipation - Nibbāna.

Therefore let us be interested in this matter of satisfaction over or about our own selves until we discover that we can respect ourselves, esteem ourselves, be proud of ourselves till we can proudly with dignity lift up our hands to 'wai' ourselves : that would be the most desirable thing most people would have yearned for, both from the view point of Dhamma and that of people in the secular world. The whole world wants it like this : that we, deep down in our hearts, want to be able to respect our own selves ! It is a principle of Dhamma that is unanimous with all the other religions, no matter what religions they are !!

Actually we have a small or little 'Nibbāna' which is not yet perfect of course, that stays with us all the time when our mind is being filled with the appropriate kind of contentment and delightfulness - contentment and delightfulness according to the principles of Dhamma. The delights one gets from the indulgence of sensual pleasures is of another kind. It is not the contentment and the delightfulness which are pure and appropriate. It is a matter of cravings or desires, full of danger or perils. It is a delusive delight for ignorant and silly people. If people were to have more sense, they would not become infatuated with such sensual delights and pleasures. Instead they would turn to Dhamma for the truly appropriate kind of contentment, pleasures and delightfulness.

Now we come to this word 'appropriate' *(and another word 'right')* - let us make it clear that we interpret the word in the context of Buddhism, not through logic and philosophy which only help to make things seemingly more complex than ever. If the Dhammic interpretation of the word 'right' or 'appropriate' helps to 'cool down' problems and set things right without causing any nuisance to the others, then stick to the definition in the Dhammic context. There is no need to prove the 'rightness', or the 'appropriateness', or the correctness by way

of logic or philosophy which even if we were to learn about them, would leave us wondering as to how we would end up with our learning *(questions and doubts)*.

So much for the tenth step of the whole practice of Ānāpānasati meditation. It is the second step of part three ; now we come to the eleventh step of the practice or

Step three of part three known as 'stablising the mind'.

The tenth step makes the mind delightful, now we come to this eleventh step which makes the mind firm or stable..' Samāhito' means 'making it firm' in the language of Ānāpānasati ; 'Samādahaṅ cittaṅ' means 'holding or keeping the mind firm'. Draw in a breath - make the mind firm ; draw out a breath - make the mind firm. Do that repeatedly.

Here the mind becomes 'samādhi' stably. Contemplate

First point : the mind has become pure - there is nothing to disturb or distract it - no defilements *(kilesa)* and no five hindrances *(five Nivarana)* Thus , the mind is firm or stable because there is nothing to disturb it.

Second point : This kind of mind is the most stable of all because it is in a concentrated state. Normally the 'rays' of the mind spread around just like the rays or light

of an electric bulb. It may not be strong but when all the power or current is being channeled into one single point, then it gets stronger. It may be compared to a curved lense which, when heated under the sun, will trasmit the heat to ignite a piece of paper placed on the floor under it. Similarly the mind that is being 'gathered' to center at one point has the same 'igniting capacity' for it is so concentrated that it becomes very firmly established, thereby yielding immense power. It stays firm by virtue of its concentration.

Third point : when a mind is in such a firm or stable condition, it is said to be in a state of 'Kammanīya' which means that it is suitable for performing whatever duty or duties it has to undertake. It is in an active condition, ready to perform its duty or work. In Pali, it is called 'Kammanīya'. Though being firm, the mind is not rigid. It has undergone some training by which it has transformed itself into a receptive and flexible mind that can be led to tread in whichever direction. If it were to be led to contemplate on 'Anicca', 'Dukkha' and 'Anattā', it would certainly have done well on the job of contemplation.

Now, the mind that is occupied with 'Samādhi' or concentration needs to have three characteristics .

I) *pure - with nothing to disturb or distract.*

II) *stable - by gathering all the mental energy or power of concentration at one point and.....*

III) *when it has reached this stage, it is ready to perform its duty to the best*

When the mind is pure , it is called 'Parisudho' ; when it is stable or firm, it is known as 'Samāhito' ; and when it is ready to work, it is called 'Kamanīyo'. These are the characteristics of 'Samādhi' or mental concentration. Has anybody here happened to possess 'Samādhi' in his or her daily life ? Try to do some self-reflecting and see if anyone has a pure ,stable and ready - to - work mind. If the answer is 'Yes', then let it be known that the 'Samādhi' you have is the same 'Samādhi' found in Buddhism, even though you may not have learned about and practised the Dhamma before.

Remember these three words well : Parisudho *(pure)* ;

Samāhito-stable or firm and Kammanīyo *(fit to perform duty).*

Think about this : sometimes we want to do a certain task but the mind does not follow our intention. It is being distracted by other things. In such a case, it is not possible for us to write a good letter even if we

intend to. We may fidget and feel frustrated over the unwritten or unfinished letter there and then for quite some time to come, because the mind is simply not ready to work. However, if the mind is ready for work, that is, if it is in its proper or right 'rails or path', then it will be able to perform the task with great fun or pleasure. Therefore it is obvious that we need a truly firm and purely active mind to perform a seemingly simple task of letter writing and that is exactly the kind of mind we need in our striving to attain Nibbāna.

When the mind is filled with 'Samādhi', there will be happiness. If one practises meditation just for the sake of this medatative happiness, then that is fine ; or if one practises in order to acquire an advanced understanding of Dhamma until one attains Nibbāna, that is even better ! In fact, that will be the best thing one can ever achieve in one's life ! It should be the main cause for spiritual advancement in anyone's life. Even if one manages to reach only the level of just meditative happiness or 'sukha', the benefit one gets is more than one can expect. This will be reason enough for one to strive further for more enlightenment.

Now we will see how the mind can be made firm or stable. Again we have to repeat the same thing that we have previously talked about : In the fourth step of part

one - Kāyānupassanā, we have learned to restrain the body of air or breath *(Kai - sangkhan or kāya - saṅkhara)*. When the breathing is being restrained and regulated, and the physical body is well-restrained too, there will be firmness or stability of the mind.

In part two - vedanānupassanā, we restrain 'Pīti' and 'sukha' so that the mind is restrained *(citta-saṅkhāra)*. By restraining both the 'kāya-saṅkhāra' and 'citta-saṅkhāra, we manage to make the mind firm or stable. We need only to reverse or return to the first two former steps of our practice to make the mind stay firm as best as it possible could.

The word 'citta-saṅkhāra' is a double-edged sword. If we fail to control 'piti' then the mind is distracted, and there will be a distracted form of 'Pīti' or joy in the heart *(or mind)*, and the mind is not able to work or function well as it gets absorbed in the delicious taste of all sorts of sensual pleasures. Therefore 'Pīti' and 'sukha' need to be restrained. Both can yield benefit to us and yet both can hamper our progress in meditation. That explains why it is a double-edged sword.

When the mind is firm, it is ready to perform any work it is capable of doing ; but if the mind is unstable and cannot be controlled, it simply cannot be called upon

to carry out any task at all. 'Pīti' and 'Sukha' which cannot be restrained have become cravings and desires, and that simply helps to depress the mind so that it becomes cheerless, discontented and unstable.

The words 'becoming samādhi' or just 'samādhi' alone contain the broadest, highest and most satisfactory meaning ; but most people understand it in a narrow scope, even those monks and novices who learn Dhamma Studies or whatever it may be, fail to understand it well. They would say 'When the mind contemplates on a certain mind-object, it becomes Samadhi or concentration.' This is all they know !!

However, the entire meaning covers more than this. The right or most perfect definition of 'samādhi' is 'a single-pointed mind which has Nibbāna as its mind-object or main mental object of interest'. It may sound strange to those who have not heard about this definition and some may even feel impatient about it. 'Ekagatā-citta' *(single-pointed mind)* has Nibbāna as its mind-object. Do try to remember this.

'Ekaggatā-citta' is nothing more than a mind that has a single mind-object, or a single purpose, or a single top shoot *(just like the top shoot of a plant)*. 'Eka' means one

or single ; agga means the top point, thus 'Ekaggatā' means 'having a single top point, or a single mind-object object formed in the mind' ; the mind has one aimed purpose with Nibbāna as its mind-object. Being defined in this way, the 'Ekaggatā-citta' has a broad implication and use. It can be applied to the whole world. We 'set' the mind to reach the coolness and calmness at the top point ; instead of using the term 'coolness and calmness', we use the word 'Nibbāna'.

The mind which has a single purpose aiming at the attainment of the calmness of life is the one and the same thing which is known as 'Samādhi'. 'Samādhi' or mental concentration is something that can be attained at anywhere and any time. So, stop being silly ! You do not have to come here to sit with your eyes closed, nor do you have to go to a forest for closing your eyes just to get 'Samādhi'. It is not necessary for you to contemplate on 'Kasina' *(meditation devices such as candle light or water for examples)* or even corpses or whatever it may be in order to attain 'Samādhi', for if you do, there will tens or hundreds of objects for you to contemplate on, and for all the efforts you have made, they may bring you to nowhere but leaving you with those empty words and forms.

However the real core of 'Samādhi' is a mind which makes the purpose of attaining the calmness of life as its main mind-object. Therefore, it is obvious that this does not necessarily have anything to do with religions. It can be a matter of concern for ordinary people in general. So long as people retain the feelings, the thinking and the life of a sane human being, then it is possible for them to strive for a life which is cool and calm. The coolness and calmness of life is the definition for the word 'Nibbāna'.

Nibbāna means cool. It does not mean 'death' ! But it has been known that in some schools, there are teachers who foolishly teach their students that 'Nibbāna' means death of Arahants or the Awakening Ones !! Should any Thai teacher continue to teach in this way, it would be the most outrageously rebellous thing one could ever do to Buddhism !!

Nibbāna does not mean death. The word has nothing to do with the word 'death'. Even the 'Tripitaka' does not in any way relate 'Nibbāna' to the word 'death'. Instead it has been related to the word 'cool', cool because there is no fire, that is, no craving at all. Thus 'Nibbāna' means cool. Anything that is cool is called 'Nibbāna', but in Dhamma it means the coolness of the mind that is free

from all defilements *(kilesa)*. Kilesa is fire : No fire means 'cool'. Whenever the mind is not being possessed by 'Kilesa' or craving or, defilement, then it becomes cool and the mind stays with 'Nibbāna' and there it remains, cool and comfortable. If the mind aims at reaching this coolness and sets about trying to attain it, then the mind becomes filled with the right kind of 'Samādhi'. Nowadays, we tend to use the word wrongly, in rituals and ceremonies of various kinds, the word 'Nibbāna' is being invoked to 'add weigh' to the whole scene ; and things or matters have become so vague and complex that we often find ourselves caught in the absurdity of some strange, silly and meaningless rituals and ceremonies.

We should direct our mind solely to the purpose of building up 'Samādhi'. Allow the mind to be 'Ekaggatā-citta' which has 'Nibbāna' as its mind-object. Everybody should have some understanding about 'Samādhi-citta' or the mind of 'Samādhi' and strive for a life of coolness and calmness.

'Samādhi-citta' or a mind of 'Samādhi' is also a mind of calmness or happiness, but it is not yet the highest form of the mind. If it were to be the highest, it would have to be able to become the factor for the attaining of Nibbāna Therefore a mind of 'Samādhi' and the extinguishing of all cravings or defilements are a matter of real Samādhi.

May you all become interested in training your mind to be firm or stable for it is something which we may, in a general sense, hold on to or regard as a matter of the heart and mind.

Now we are coming to the twelveth step of the whole practice or

Step four of part three : that is - let go the mind or 'Abhimocayaṅ cittaṅ' meaning 'make the mind let go....'

The words 'let go' *(or release , set free)* can be taken to mean two things : (1) the mind is the side which 'lets-go' or 'sets free' and (2) The bad mind – object or emotion or whatever it is, leaves the mind on its own accord ; it releases itself from the mind.

The mind has enough of mindfulness and wisdom to drive out whatever bad emotions or elements from it and prevent all defilements from re-appearing. In a case like this, the mind is the side that 'lets go'. Now let us take a reversible stand : Bad emotions and defilements of all sorts such as the five hinderances, lobha *(greed)*, dhosa *(anger)* and moha *(ignorance)* and other defilements which are disturbing the mind are now being restrained till they leave the mind.

Whether it is the defilements which leave the mind or the mind that leaves the defilements is irrelevant

because it all amounts to the same thing. What matters is that we must have the power over the mind, or do something that will enable us to have power over the mind, but this power over or above the mind has to be right and proper, or appropriate. It can be done by the ordinary way of people in general or it can be achieved through the 'technique' of the Dhamma of religion.

As in the case of the common people, they may be so hard pressed by all sorts of problems which make them feel worried, impatient and fidgetty that finally there comes a moment when they feel they can take it no longer. They start throwing away whatever they do not want or cannot accept any more. It comes to a point when they would say aloud what is inside the bottom of their hearts: "Oh ! I won't have anything to do with you anymore !" So, the mind can get rid of the undesirable defilements in this way. Just chuck it away and be finished with it.

For example, if something has happened which results in the possible loss of money or property and is causing a lot of suffering to us, then we should not allow it to torment us ; just throw the anguish out of our mind. Do what is the best thing to do and accept the fact if we cannot avoid losing the money or property, then erase it from our mind. Do not let it be a source of torment for our hearts. It is extremely important that we should be

able to let go all our tendency to cling to and grasp at something which we may either like or dislike. Most people do not understand and they find it difficult to let go ; instead they would embrace their problems and worries, and inflict self-torment upon they themselves till they become sleepless, complain of headaches and in some cases, even become mad. Actually if it is inevitable that one has to lose money or other material possessions, then one should be prepared to face it with a detached mind - a mind that will 'let go' and not trying to clinging to anything.

However by willing to 'let go' does not mean one simply let go and does nothing to protect one's own interest. On the contrary, one will have to do one's best to protect anything and everything that will not have to be given up. As for the loss of money and material things, learn to be reconciled with the fact in order not to have to suffer much, and do whatever is right or appropriate, then there will be no more losing and no more suffering. We are thus being protected from a double loss.

Now we are not suffering. Even if we actually lose the money and some material possessions, we would not be feeling the pain or the suffering. If we could maintain this attitude all the time, then our suffering would be much lessen, or even totally extinguished. This is the right way to fight against the odds.

To be able to let go things which disturb and distract the mind is an art above all arts. It is the top art of all arts which all Buddhists should have and make use of. May each and everyone of us get interested in the emancipation of the mind from the disturbance of all undesirable cravings and defilements.

Now we are said to possess power over the mind. We become the masters of the mind, exerting power over it and we are able to control it and command it to act in any way we see fit, that is, the way that will lead us away from suffering ; other wise we will be dragged into experiencing pain and suffering more than what is necessary for us to experience ; or we may suffer over matters which should not be a source of suffering at all, but we get trapped and suffer because of our own stupidity.

We should not be suffering no matter what circumstances we are in. Throw away matters which bring us mental suffering ; or accept them as they are but do not feel anguished over them, and find ways to solve the problems later.

There may be some trifling matters which are a source of irritation for the mind, still remain ; they too should be discarded out of the mind. These trifling matters consist of the Five Hinderances such as 'Kāmachanda' or sensual desires, 'Byāpāda' or ill will, 'Thīna-middha' or sloth

and torpor, 'Uddhaca-kukkucca' or distraction and remoarse and 'vicikicchā' or doubt, all of which must be eliminated from the mind. Do it the natural way.

For how many years has Ānāpānasati been a topic for Dhamma discourses ? Don't know : 20 - 30 years perhaps ; and I wish to know that who can do it and how many ? Not many, I believe. It is because there is no real interest in it. People do not learn in the right, real and perfect way, so they cannot do it ! They should be able to do it because it is the most useful thing for them ! Whenever there is free time, people should learn about it which would be better than any other things because this is the development of the mind. The aim is to lift the mind to a higher level, call it 'samādhi - bhāvanā' meaning 'making the mind progress by way of Samādhi'.

Now that we were born as human beings *(not lower animals)*, we should give ourselves the chance to develop our mind so that it may become most lofty and sublime and at the same time we would, by 'upgrading' the quality of our mind in the moral sense, have not wasted our entire life span on earth. Do pay some interest to this matter about setting the mind free from all defilements.

The practice which we have had gone through in Part two or Vedanānupassanā, is to control or restrain 'citta-

saṅkhāra' or the mind and body. Apply this in more and further practice ; or to put it in simpler way :- turn the mind into 'Samādhi'. If the mind is made to discern impermance *(Anicca)*, suffering *(Dukkha)* and non - self *(Anattā)*, then it will 'let go' by the power of vipassanā.

To 'let go' by the power of 'Samādhi' is temporary in nature, but to 'let go' by the power of vipassanā is absolute and ever lasting. Thus the training and practice of the mind should not stop at only 'Samādhi', it should be advanced to the level of vipassanā and the whole matter ends here.

When the practice of Ānāpānasati reaches this stage, it is considered as quite perfect as the meditator is able to 'let go' all the things that he or she uses to cling to. In other words, the mind is comparatively free from disturbing or distracting objects or emotion or whatever it may be. If we fail to let go, then we have to put up with things which disturb the mind or are a source of danger for it. When the peril is still small or not too significant, we may suffer from sleeplessness and find no peace and happiness. In serious cases, it leads to insanity. Do learn how to 'let go', restrain emotions and protect the mind from all kinds of disturbances.

When it is time to work, then work to the fullest. Af-

ter work, there is nothing else to disturb and cause unease to the mind. It is like pulling out a drawer while busy working, after having used whatever things from the drawer, pack and keep them all neatly back in the drawer. All are neat and orderly. So should the mind be in such a tidy and healthy condition. Everyone should have such a mind for it helps to make one feel good, cool and calm and able to make progress in whatever one chooses to do.

So far we have dealt with the twelveth step of all the sixteen steps , or step four of part three - cittānupassanā ; we have finished with this part three.

A HANDBOOK FOR A PERFECT FORM

OF

ĀNĀPĀNASATI - BHĀVANĀ

PART FOUR

DHAMMĀNUPASSANĀ- SATIPAṬṬHĀNA

Dear Buddhist believers who are interested in Dhamma,

Today the regular Saturday lecture of this Asalaha period is about a handbook which is necessary for learning and practising *(of meditation)* meditation. This is the seventh lecture. I will be explaining about a perfect form of Ānāpānasati and we have now come to the fourth part, that is - Dhammānupassanā-satipaṭṭhāna. May you all contemplate on the essence properly for this is an important part of Ānāpānasati.

You may choose to practise by following the steps in their proper order, right from part one, part two, part three till part four ; or you may take a short cut, that is, to practise all the steps in part one, and when 'Samādhi' begins to appear, take a short cut and cross to part four. That will be a convenient way, besides, it saves time.

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Now, the word 'Dhamma', in the general sense of the word, refers to the existence of all things and

phenomena, without any exception. But in this case of Ānāpānasati, part four, step one in particular , the word 'Dhamma' refers to 'things which appear in our feelings'.

'Appearing in the feeling !'. May you all try to understand properly what it means by saying 'things are being perceived in the inside' ; which implies that when 'all things and phenomena appear in our mind *(and feelings)* during meditation, it becomes convenient or possible for us to contemplate on those things and phenomena which have appeared, and allow us the chance to learn how they are like by their true nature'.

However, by the reason that everything, no matter what it is has its own meaning and value or worth, we may therefore contemplate on the meaning and value of a particular thing until this particular thing appears in our mind ; and then we continue to contemplate on it until finally we manage to know the truth about it.

Everything has its value and meaning. Take that as the mind-object of contemplation.

- and see : How is it like ? Especially with regard to the characteristics, what or how they are like ?

- what will the consequences be like if we hold on to the thing in concern. Do pay heed to this point !

'Dhamma' such as this is called 'external mind-objects'

The Dhamma which is internal is within or inside us. We can contemplate on external things till they become internal mind-objects which we proceed to contemplate upon till we can see or realise their true nature. This is what we call 'Contemplation on things called Dhamma, both internal and external'.

We may even contemplate on other people's affairs, assuming those affairs as our own. By doing so, we would be able to see ourselves in other people's situation, thus enabling us to learn more about life and its problems which can be of a material or non-material *(spiritual)* nature.

We rely on contact through the eyes, nose, tongue, body and mind. We can use the external factors for internal contemplation ; or we may rely on contact through the mind only and use that as the mind-object for deeper contemplation.

Thus it is quite discernible that we are able to take the whole world, both external or internal, as our mind-object for contemplation until finally we are able to abandon our attachment or clinging to anything which we may regard as having or belonging to a 'self', or as found in 'satipaṭṭhāna' *(the foundations of mindfulness)* that there

is to be no aversion or dislike for anything at all, just as there is to be no infatuation or clinging to anything at all too. In other words, we do not see things as being positive or negative. There is nothing for us to be crazily in love with and there is nothing to be hated like mad. See things as they truly are. It is simply like that.

Now let us move on to the first step of part four. It is called 'Aniccanupassi' meaning 'the contemplation of all things and phenomena. Breathe in and breathe out-see and realise the impermanent nature of things and phenomena. While breathing in and out, take a look back at all the former twelve steps which we have practised in part one, two and three, and let them 'enter' our feelings, then observe how they are. Reverse to the long-breath practice. Draw long breaths and observe how impermanent they can be. Then look for the impermanent nature of short breaths too. See how the body of air or breaths interacts with the physical body and observe the impermanence in it. Even our efforts in trying to restrain our breathing has the characteristics of being impermanent. So, listen carefully :

- long breaths - impermanent

- short breaths - impermanent

- the breathing and the physical body which the breathing manipulates, are both impermanent by nature.

- the restraining itself is impermanent.

These are the four impermanent cases in part one. Now we come to the part about Vedana :-

- 'Pīti' arises - it is impermanent

- 'Sukha' arises - it is impermanent

- both 'Pīti' and 'sukha' condition or manipulate the mind : the 'conditioning' of the mind too, is impermanent.

- to restrain 'Pīti' and 'sukha' is to restrain 'citta-saṅkhāra' or mind-condition ; the restraining of 'piti' and 'sukha' is also impermanent.

So, there are another four cases of impermanence in part two. Now, we come to the part about 'citta', the mind. Normally the eight pairs of symptoms or conditions of the mind are impermanent. The mind can be conditioned to give rise to contentment and delightfulness, but yet these contentment and delightfulness are impermanent.

- making the mind firm : the firmness is impermanent.

- making the mind 'let go' : the letting-go is impermanent. Here we have four more cases of impermanence.

So all the three parts have four cases of impermanent nature each, making up a total of twelve kinds of mental states, all of which can be contemplated and discerned clearly within the inside feelings of the mind, and enabling us to detect the inevitable changes and impermanence of life.

Now, if we want to show the world that all things and phenomena are impermanent, in other words, to make people see the impermanence of all existence, we have to commence with the feelings, that is, allow our feelings to perceive how things and phenomena are like, see or realise their worth or value, contemplate on their enduring nature *(if they are forever lasting)*, then only will people be able to see or realise the impermanent nature of a certain or particular thing and phenomenum.

Let us turn to the meaning of the world 'Anicca' or impermanence. It is the commencing point of perceiving 'Dhammaṭhitiñāṇa' or 'existing by the common laws of nature'. As to there are how many kinds of truth regarding the existence of all things and phenomena by natural laws, we will take a look at that :

- the first is impermanence :- it is the starting point - revealing to us that all existence are impermanent by nature ; they keep changing all the time.

- the second is suffering :- the fact that we have to associate ourselves with things and phenomena which keep changing and are impermanent by nature brings us a lot of pain and sorrow. Thus we suffer *(Dukkha)*

- since all things and phenomena are impermanent, they are not real, thus there is no 'self' in them. So the third notion of truth is 'Anattā' - no self ; and there is nothing to check the forces of 'Anicca' and 'Dukkha'. There is no 'self' to check impermanence and suffering.

Having seen 'Anicca', 'Dukkha' and 'Anattā', we are bound to see 'Dhammatthitatā' - that is, the state of existing by the common rules of nature, and these common rules of nature are the three characteristics found in all things : impermanent, suffering and not having a 'self'

Nature has its own laws which confine all existence to succumb to its power and it is called 'Dhammaniyāmatā'. It is dictated by the laws of nature that things and phenomena have to be what they are, which means they all have those three characteristics : Anicca, Dukkha and Anattā. When we manage to see things in this context, then we are said to have seen 'Dhammaniyāmatā'.

The more we look deeper into all things around us , the more obvious it appears to us that all things and

phenomena change according to all kinds of reasons, causes and factors : there must be causes at first, which then lead to results or consequences ; then these results *(or fruit)* become the causes for more striving to get the results, and the results form the causes to.....; there is no end to it. This is known as 'Idappaccayatā' - 'a state of having to change according to causes and factors.

Thus here we have : 'Dhammatthitatā' or 'existing according to the common rules of nature, 'Dhammaniyāmatā' or a state of having some natural laws restraining is their particular way.', and 'Idappaccayatā' or 'changing according to causes and factors.

Now, continue to scrutinize, and then we can see 'oh ! Free from 'self' ! Free from the conventional concept of having a 'self' ! There is no part to which we can claim to be a 'self' This is known as 'suññatā'.

When we can see 'suññatā' till reaching its end, we will see 'tathatā' too *(it is simply what is, or it is simply like that !)* It is simply what it has always been. To conclude, since Aniccatā until this point here, it has been a case of 'tathatā' - or it is simply like that - it is what it is. So, here we see 'tathatā'.

Having seen 'tathatā' to the end, we will feel that 'Oh!' We cannot rely on it anymore. We cannot carry on

grasping at or clinging to things that we use to get attached to. No more of those grasping and clinging. It is enough ! Enough is enough ! None of that nonsense ! This state of awakening to the futility of clinging and grasping and the feeling of having enough of it and wanting to have nothing else to do with it is called 'Atammayatā'. It is a strange word, sounds new but it is not. It has been 'Kept' 'impotent' in the Pali canon for many years and now it is being brought out so that people may hear and get to know about it.

'Atammayatā' means 'the state of feeling that enough is enough' coupled with a desire 'to break away from....'. In the language of ordinary folks , it is simply like saying

"I won't have anything to do with you anymore ! "

Here the last piece of feelings which sees the arising of 'Dhammaṭṭhitiñāṇa' by the stages and ends up with realising "I won't have anything to do with you anymore from now onwards !" or "I cannot be with you anymore from now on, I can't associate with you anymore". This is 'Atammayatā' - the sacred and highest Dhamma most needed in any attempt to abandon whatever things that we get attached to.

If we wish to abandon anything which we use to get attached to, we need to behave or carry ourselves in such

a way until there arises in the depth of our hearts a feeling of 'Atammayatā' with regard to the thing or things which we cling to. In other words, we need to have this feeling of 'enough is enough' or 'I won't have anything to do with you anymore.' In our mind. For example, if we want to quit smoking, or abandon the drinking habit, we need to contemplate deeply until we manage to see clearly and feel that 'I will definitely not have anything to do with you from now onwards', then only will it be possible for us to really quit smoking and drinking ; or even in the matter of divorce between husband and wife, or any kind of seperation, there needs to be this 'Atammayatā' in the feelings to ensure a true seperation. Each party must be able to see the futility of living together to the extent that each will feel : "No, no, no ! No more association from now onwards !"

No matter what the things are that we wish to give up or abandon, say some very bad moral misdeeds for example, there has to be the feeling that. 'No, no, can't afford to have anything to do with it anymore in the future !'

Now we want to divorce ourselves from all conditioned things, from our attachment to things which we regard as having a 'self' and we want to have no more 'upādāna' *(clinging to)* in the future, so what we have to

do is to contemplate by the steps or stages until finally we feel 'Atammayatā' arising in us, 'telling' us that it will not be good for us to carry on associating with things which we cling to.

Let us make a revision : first we see Anicca, Dukkha and Anattā the first group of Dhamma, next we see Dhammaṭṭhitatā, Dhammaniyāmatā and Idappaccayatā the second group of Dhamma. Then we see suññatā, tathatā and Atammayatā, the third group.

So, it all begins with our seeing Anicca, and as we see deeper and deeper into the notion of Anicca in relation to all things and phemona and as we expand our scope of view broader and broader, we end up with seeing and feeling 'Atammayatā'.

'Atammayatā' can be used to eliminate the most refine and highest of 'Upādāna' or attachment but it also can be 'brought down' to eliminate our attachment to more common things. Whatever thing we wish to abandon, it should be abandoned by our realising that the thing concerned is not special, it is simply what it has always been, nothing special, it is simply like that. It is simply 'tathatā' - we cannot afford to be associated with it anymore.

May you all pardon me, but do allow me to take those so-called tourists as an example. Many tourists love to visit Kok Samui ; sometimes they go to P.P. Island or whatever islands there are as well as some cities which they consider exotic. Well, they go because they have not yet seen 'tathatā'. They have not realised that those exotic islands and cities are simply what they are or have always been what they have always been. They are simply like that. It is 'tathatā', nothing surprising. When people do not see 'tathatā', it is natural that they become very attracted with those so-called 'exotic' places.

So those tourists go to any place that entices or attracts them. For instance, they go to Kok Samui again and again. It is silly. It is a silly infatuation which blinds them, rendering them blind to the 'tathatā' of Kok Samui, or the simple fact that Kok Samui is simply the place it has to be - a place which owes its natural beauty to its geographical position and other natural as well as man-made-factors. There are solid causes or reasons contributing to the Island of Kok Samui as we see it today. There is no mystery or magic about it. Various natural and man-made causes and factors contribute to make Kok Samui the island those tourists love to visit ; but Kok Samui has always been what it has always been. There is no magic about it. It is simply like that ! It is

'tathatā'. Nature makes it what it is, and we, human beings, add more to make it what it is too ! No mystery ! No magic ! It is simply like that ; but people do not realise 'tathatā' about Kok Samui, so they go to the island again and again. Similarly they come to Suan Mokh without realising the 'tathatā' of everything here, so they will come again.

Therefore it will be only 'tathatā' that can make people realise their folly and feel that 'It is enough ! Enough ! No more of it, no more !' ; whatever this 'it' may be, when people have come to the point at which they realise 'tathatā' and see through the nature of 'it', they are bound to realise the 'meaninglessness' or futility of their own attachment to 'it'. Do understand about 'tathata'. It is of great significance to everybody, especially to those tourists who are willing to spend lots of money *(and do mind spending it)* just to tour places of interest to them. However frequent they visit, they never see or realise the 'tathata' behind all the beautiful things they see. So they go to those place again and again out of their infatuation. Should they manage to realise that 'Oh! It is simply just like that ! Nothing special !', then they would not go again and again *(and they would not be wasting their money for a pleasure which is, after all, not lasting)*. Therefore this word 'tathatā' has a lot of significance

for it makes people give up their clinging to things they use to get attached to ; and it leads to Atammayatā - the feelings of having had enough of something and wanting to break away from it !

When 'Atammayatā' arises, there will be no more clinging to the things we use to cling to. 'Upādāna' or attachment stops, anxiety, worries, anguish or whatever it is stops too. There is no need to run here and there in search of things we used to get attached to. We will not get stuck at any place or become deluded in any way. This is 'Atammayatā' - the result from having seen or realised the impermanence of all things and phenomena.

Let us revise :

- seeing Aniccatā - impermanence, seeing Dukkhatā - suffering, seeing Anattatā - the state of possessing no self.

- seeing Dhammatthitatā - the state of existing by the normal rules of nature, Dhammaniyāmatā - because there are laws of nature to restrain in that way, Idappaccayata - following causes and factors, and suññatā - free from 'self', then 'tathatā' - simply like that - the way it has always been, and now this Atammayatā - enough of association and wanting to break away ! Enough ! Enough ! Stop once and for all !

See, just only one word 'Aniccatā', and it leads to such a broad magnification of its meaning.

It is this Ānāpānasati-bhāvanā in particular that drives us to reach the juncture by which we see 'Anattā' and realise on our own this notion about 'tathatā'.

So, we see things are simply what they are by reasons of the causes and factors which shape or condition them. They are simply abstract forms *(nāmarūpa)*. Whether things are beautiful or not beautiful to the eyes, delicious or not delicious to the tongues, or whatever it is, they are all a matter of abstract forms and concept. There is nothing more than that.

Or, to be more specific , they carry no 'selves'. It is a non-self existence. It is simply like that. It is 'anattā' - without any 'attā' or self in it.

The fact that one is able to penetrate the real nature of all things and phenomena is made possible by the mind that possesses wisdom. The mind works on its own to acquire wisdom. There is no need for any agent *(or anything supernatural or divine)* to enable the mind to attain wisdom. There is no need for that. Just no need.

The mind, only the mind alone : when it is being well-informed and trained, the mind 'generates' wisdom or

views based on true facts, and it can see by itself ; it can see without needing any 'attā' or an agent which has a 'self' to help it.

Now there is a point of doubt which asks why the Buddha only mentioned about 'Anicca' in Dhammānupassanā-satipaṭṭhāna and did not mention about other related characteristics of the Dhamma in concern, and he went on to talk about 'virāga', 'nirodha' and 'Patinissakkha' instead. Do understand that just one, single word 'Anicca' alone would be sufficient to cover a very broad scope of Dhamma including all of Dhammathitiñāṇa.

There are two groups of Ñāṇa *(insight or knowledge)* : one group is known as 'Dhammathitiñāṇa' which enables us to see the truth of all conditioned things as to what or how their true nature is like. At the farthest end of Dhammathitiñāṇa is 'Nibbānañāṇa' - or the ñāṇa *(insight)* which leads to Nibbāna, that is the 'slipping out' of the mind into a total extinction of 'self'.

There may be tens or hundreds of 'ñāṇas' but they are all classified into two main groups : Dhammathitiñāṇa - the state of being existing by normal and natural conditions and Nibbānañāṇa - the insight which leads to final emancipation of the mind, that is - nibbāna.

Notice that 'Atammayatā' arises when there is a clear and true understanding about the nature of all things and phenomena, and a realization not to get further entangled to anything at all. It is like a sudden awakening and is comparable to two legs : one sets the foot on the mundane or secular world while the other sets its foot on the 'Lokuttara or Supermundane plane'. The moment when 'Atammayatā' or this feeling of disenchantment arises, the foot which steps on the side of the secular world immediately crosses over to be on the side of the 'Lokuttara' plane. The mind has realised the truth about Anicca, Dukkha and Anattā.

Now practise the following :

- when seeing 'anicca' in anything at all, just contemplate on the perception of 'anicca' or impermanence in that particular thing. Breathing in - anicca; breathing out - anicca.

- when seeing 'anicca' in the inside feeling, just contemplate on the presence of 'anicca' in the feelings within and while drawing a breath in, contemplate on 'anicca', do the same with outgoing breath. There is no need to recite the word 'anicca'. No need to use the mouth It is the 'sighting' of 'anicca' or impermanence by the feelings within. Draw a long breath and notice that it can

be 'anicca' ; blow a short breath, it too can be impermanent or 'anicca'.Breathe in - see 'anicca' ; breathe out - see 'anicca' too. The result : 'anicca' or impermanence in all things and phenomena. This is the practice on 'anicca' or 'aniccaṁ'.

Now we come to the fourteenth step of the whole practice or.....

Step two of part four : Here at this stage, the mind sees 'virāga' - a state in which there is the beginning of the loosening or fading of the sense of clinging or attachment. It is known as 'virāgānupassi'. Thus, taking in a breath, see 'virāga', letting out a breath, see 'virāga'. Do that repeatedly and see the fading of the sense of clinging or 'Upādāna' of the mind !

'Virāga' is the 'loosening' or fading of the sense of attachment which the mind has in relations to things or people or phenomena. It all starts with a mind that feels 'nibbidā' or bored. It gets tired of its clinging to all sorts of things. It feels it has had enough of everything *(or a particular thing)*. In fact the mind has come to the point when it decides it will take no more of whatever things it uses to get attached to. It begins to get tired of what it once used to crave for so much so that it decides it will break away from those things. This is

'Atammayatā' - the desire to withdraw from senseless attachment after having perceived the impermanence of everything in life. The mind may get tired of 'Kāmupādāna' or the attachment to sensuality; or it may be tired of 'Diṭṭhupādāna' or the clinging to views; or it may feel bored with 'Sīlabbatupādāna' or the clinging to rules and rituals and finally it may get sick of 'Attavādupādāna' or the clinging to 'self' or 'ego'. A deep sense of boredom creeps in to loosen our hold on the tendency to cling to things and phenomena. It causes us to 'let go' things we get clinged to. The intensity of loosening or letting go depends or varies according to people, occasion and time. The more 'virāga' one has , the more one will 'let go'. If on manages to 'let go' one's attachment and clinging to all desires, then one becomes an 'Arahanta' or the 'Awakened one' . If the 'letting go' is not absolute, but is being achieved at various levels during periodic intervals, then one may become only a Sotāpana *(one who has entered the stream)*, or a Sakadāgāmī *(one who is a Once - Returner)*, or Anāgāmī *(One who is a nonreturner)*.

The strength of 'virāga' depends on how much of 'anicca', 'Dukkha' and 'Anattā' one sees or realises. In other words, it depends on how much of 'Dhammathitiñāna' one sees ?

If one sees the most, then the attachment to all desires and cravings will fade away totally. If the 'sighting' of 'Dhammathitiñāṇa' has not reached its utmost, then the 'Upādāna' will not fade away totally, but it will be diminished to the degree or level known as ' Ariya - puggala' *(noble or holy person).*

Bear in mind that the more 'nibbithā' or boredom one has, the greater will be the force or power of 'virāga'.

The word 'virāga' can be ambiguous. Sometimes it means the ebbing of lust or desires ; but in some cases, it is used to mean Nibbāna as is found in the Pali quotation 'virāgo nirodho nibbānan' ; but 'virāga' at this step of this particular part of Ānāpānasati meditation practice simply means 'that which will become the cause for reaching Nibbāna' ; how much 'virāga' there is, how much Nibbāna there will be. 'Virāga' at the level of 'Sotāpana' means Nibbāna at the level of Sotāpana ! Virāga' at the level of 'Sakadāgāmī' means nibbāna at the level of 'Sakadāgāmī'. 'Virāga' at the level of 'Anāgāmī' means nibbāna at the level of 'Anāgāmī' Finally, 'virāga' at the level of 'Arahanta' means the meditator has become an Arahanta - the Awakened One.

To call 'virāga' a factor of Nibbāna is something not proper because the real Nibbāna does not have factors ;

but there can be factors solely for the attaining of Nibbāna. In other words, Nibbāna itself is not constituted of factors, but the way to attain Nibbāna consists of many factors. So, 'virāga' is a factor of the attaining of Nibbāna. Thus how much of 'virāga' one has, that much of factor one will have for the attaining of Nibbāna. Therefore do understand that in some cases, 'virāga' is the word used in place of the word 'Nirodha', or the word 'Nibbāna' However it is mostly used to mean the Noble Path *(Ariya-magga)*.

The relaxing of the state of clinging to something is the highest thing in Dhamma which can be both 'Saṅkhata' or conditioned and 'Asaṅkhata' or the unconditioned i.e. Nibbāna. It is a Dhamma of great value, it is most excellent. If there were to be no 'virāga', attachment to 'Saṅkhata' or conditioned things would not have gone extinct and 'Asaṅkhata' i.e. Nibbāna the unconditioned thing, would not have been 'born' or existed.

Thus the practice at this step is to contemplate on the relaxing and fading away of attachment or 'Upādāna', the result of which is the arising of 'anicca' only to be followed by 'Atammayatā' at a later stage. There is a relaxing of 'Upādāna' or attachment and craving and suffering. They fade away gradually....fade away gradually.

Now contemplate on the fading away and relaxing of the attachment of the thing or object held by the mind. Breathe in and breathe out, and contemplate on 'the fading away'.

Feel the 'fading of attachment to desires' with the mind. While breathing in and out, there is no need to recite anything ; feel the fading away of attachment by way of the mind, not the mouth. Breathe in and breathe out, contemplate on the fading way and relaxing of our clinging to defilements.

This step of practice is the fourteenth step of the whole practice or step two of part four : it is about the practice on the contemplation on the relaxing and fading away of our sense of clinging, craving and desires and suffering. Whether it is the sense of clinging or 'Upādāna', craving or suffering, it makes no difference. They are all one and the same thing.

The next step is the fifteenth step of the whole practice, or

Step three of part four. This step is called 'Nirodhānupassī'.

'Nirodhānupassī' means 'follow to see the extinguishing...' Here, it can mean 'to see the extinguishing of, say, Upādāna, for example, and of suffering'. Breathe in,

breathe out, follow to see how 'Upādāna' or the sense of clinging is being extinguished. Breathe in and breathe out, follow to see how suffering is being extinguished in the feelings of the mind while we are doing the breathing practice. This is called 'Nirodhānupassī' - the extinguishing of the 'Kilesa' or defilements. Lobha *(greed)*, Rāga *(lust)*, Dhosa *(anger)* and Moha *(ignorance)* are being-extinguished. Upādāna *(clinging to)* is being extinguished ; Dukkha is being extinguished, i.e. suffering is being extinguished. How quick can all these defilements be extinguished depends on how much 'virāga' *(detachment)* we have. The more we have, the faster it will be.

Thus our defilements can be extinguished by 'virāga'. The rate of extinguishing varies according to cases. In the case of a strong 'virāga', then the extinguishing is bound to be faster and vice versa. Therefore 'Nirodha' can happen many times or at many different levels in accordance to the attainment of the path *(magga)* and fruition. Thus we have 'Nirodha' *(extinction of suffering)* at the level of 'sotāpana', 'nirodha' at the level of 'Sakadāgāmī' ; 'nirodha' at the level of 'Anāgāmī' and 'nirodha' at the level of 'Arahanta'. If the 'virāga' or detachment is fully 'ripe' and forceful to its utmost, then

the meditator will become an Arahanta or the Awakening one 'at one shot', i.e. at a quick instance. If not, he has to go by the steps.

The word 'extinguishing' can be examined from two view points : one from the manner of extinguishing and the other from the results of the extinguishing. If we were to view from the aspect of result *(or fruit)*, then 'Nirodha' *(or extinguishing)* would be Nibbāna or coolness–cool, cool and cool, that coolness is Nibbāna. If view from the stand point of the manner of extinguishing, then we can see the extinction of 'Upādāna', the extinction of 'kilesa' or defilements and the extinction of suffering. So ; if we were to look at the result of the extinguishing, we would find coolness in the end, that is, we find Nibbāna.

- contemplate on the extinguishing of the heat, extinguishing of suffering, the extinction of defilements , and breathe in and out.

- try to feel the extinguishing of 'Upādāna' or the sense of attachment. Do not utter words or recite any phrase. It is not feeling by recitation. It is feeling by the inner feelings within the mind. Breathe in and out, feel the extinguishing ; breathe in and breath out, feel the extinguishing.

- if there is a need to speak, then speak in the mind. Breathe in, say "Oh, it is extinguishing !" in the mind ; let out a breath, say in the mind , "Oh ! It is extinguishing !" Say it and feel it in the mind.

This is called 'Nirodhānupassī'. It is the fifteenth step of the practice. Now we come to the last step - the sixteenth step or

Step four of part four. It is called 'Patinissakkhānupassī'. It is a long name or a difficult one for the ears. Learn to get used to the word : Patinissakkhānupassī' means 'follow to see the giving back or returning of...' Breathe in : giving back ; let out the breath : giving back. This step is not a step for practising because the practice is already successful. Here we just observe the success. We see our giving back of all the things which we once get attached to or infatuated with to wherever or whoever they belong to. We give them back and return them to where they belong. So, this step is different from the preceeding steps in that we see our success in our giving back.

Giving back of what ? Giving back of things which we regard as 'self' or 'selves' ; giving back objects of 'Kilesa' or defilements, and of suffering which we regard as having a 'self' or 'selves'.

For example, it has been known that we human beings are dishonest and exploitive living beings ; we have been thieves and robbers because we used to rob all sorts of things from Nature and claim them as ours. The forests are ours ; the rivers are ours ; life is ours ; happiness is our, sadness or suffering is ours ; birth is ours ; aging is our ; sickness or pain is ours and death is ours.

In reality, they all belong to Nature. We rob them from Nature and make them our own property : and so now those things bite back. Nature fights back and we deserve the revenge from Nature. However, if we know how to give back to Nature after having decided not to have anything else to do with the things we robbed from her, then Nature would stop biting back.

Anything which torments the heart or mind on and off, on and off or in and out, in and out, just give it back to Nature. Return it to where it belongs, and it will stop 'biting' back. Give back, have nothing else to do with it. Enough is enough ! Atammayatā !

Therefore do know that this 'giving back to the former real owner' is like the core of a practice. It is the last step by which we experience success in giving back whatever things they are to their original owners.

Even life is not ours, it belongs to Nature. When we regard it as our own, it sits on us like a big, heavy burden. It sounds awful, but it is true ! Don't we always worry a lot about our lives ? We return it to Nature. Life needs not necessarily be ours, and it will not 'bite' us back.

Similarly, gold and money, wealth and properties, power and status and fame are often much sought after and fiercely protected and guarded as ours or belonging to us ; and all these things fight or bite back. So we become sleepless, mad and even commit suicide. So, listen, as soon as we realise we cannot associate with them anymore, just return them to Nature or to wherever they belong ; and then they will stop biting.

Hence we know what 'giving back' means. The extinguishing of 'upādāna' or attachment leads to the cessation of all craving *(nirodha)* and the act of extinguishing itself is 'giving back'. When there is no more attachment, automatically there will be this 'giving back' or 'returning to' the original owner. It is just like an animal that has been tied to a rope, as soon as the rope is being untied, it simply goes anywhere it likes. Similarly when we cut the knot which binds us to 'self' and 'ourselves', it is the same as we are actually liberating ourselves back to nature.

'Vimutti' means final emancipation. Emancipation from the association between one and another. When one side is tired of the other, it wants to break away and have no more association. It is an 'Atammayatā' case, so it gives up its attachment and achieves 'vimutti' - the final emancipation. We can contemplate on the standpoint of Vimutti, or we can contemplate from the standpoint of 'giving back'.

We may even contemplate in the context of Nibbāna. The result of 'giving back' all forms of attachment to Nature or wherever they belong and the result of emancipation is Nibbāna or coolness ; cool, cool, coolness in the chest, coolness in the heart ; there is no fire burning, there is no craving burning to make it unbearably hot. Contemplate from the aspect of coolness or nibbana.

Now we come to contemplate from the aspect of having completed the practice of Brahmacariya. The practising of Dhamma and all other religions is known as practising Brahmacariya. When we have practised until we reach this present step, it is said that we have completed our learning about 'Brahmacariya'. The learning ends, there is no more learning, no more behaving and no more practicing. One who has reached this step feels like this as one reaches the end of Brahmacariya

or virtuous living. It is called Patinissakkha - the end of practising Brahmacariya. There is no more task to be done. It is the end of a 'cati' or realm of birth. Whatever work or task needs to be done in order to achieve 'no-rebirth' is nil. There is nothing else to be done. 'Patinissakkhānupassī' implies the final step or end of virtuous practice.

Now let us come to perceive the feelings of having emerged from the binding of all forms of attachment or ùupadanaû and of having given back all the things we once get attached to and infatuated with to where they belong. Draw a breath in, let a breath out. Draw a breath in and let a breath out with the feeling that 'all the undesirable things which bind us have been given back ! No more trouble ! No more matter !

This is the last step, or the sixteenth step of Ānāpānasati Now, let us make a conclusion : there are four steps in this part four ; in this section about Dhammānupassanā, we contemplate on all things as being mind and matter *(nāma-rūpa)* which possess no 'self' *(anattā)*.

- right from seeing 'anicca', 'Dukkha' and 'Anatta' till 'Atammayatā', we have contemplated and seen the 'Anattā' and realised the futility of getting clinged to our desires or things, thus wanting to break away

- and there arises a relaxing of 'attachment', this attachment to all sorts of thing is beginning to fade out of the mind.

- and we see the extinguishing of attachment.

- and this extinguishing of attachment leads to the end of the extinguishing of suffering. So it ends up like this.

The practice in Brahmacārī or virtuous living for the purpose of ending suffering, when reaching this step, has reached the end of suffering. We have let go our attachment to all things and we no longer cling to the Five Khandas : rūpa, vedanā, saññā, saṅkhāra and viññāṇa : no more attachment to the delusive notion of 'self' or 'selves'. So ends the matter !

When 'Upādāna-Khandas' do not exist anymore, there will be no suffering since there is no more clinging to the five Khandas. So now we are about to close this matter about Brahmacāriya and Dhammānupassanā-Satipaṭṭhāna, the fourth or the last part of the entire practice of Ānāpānasati-bhāvanā.

This is a rough structure of the last part of Ānāpānasati. The most important thing is, if one aims at a short-cut practice, then come directly to this part or this section. If

one chooses a full-course, then practice all the steps in all the four parts on a step-by step basis.

If one chooses a short-cut practice, then come directly to this part : meet the challenge by 'anicca', 'dukkha' and 'anattā'.

I hope all of you will have a proper knowledge and understanding in this matter about the core or heart of Buddhism. It is something which you all ought to know. It is necessary that you all ought to know.

The Dhamma discourse for today is enough for the time being. May you all be benefitted from this discourse. May each and everyone of you Manage to meditate by using this short-cut practice.

Do not forget the word 'Attammayatā'. 'Atammayatā' - I don't want to have anything to do with you from now onwards ! Whenever it arises, be sure it will help you !

So now, I end my discourse.

We have crossed the threshold of the last millennium to step into the twenty-first century, but the world still remains very chaotic because we usher into it the unsettled problems of the bygone days and seem intent on inviting and creating more. Now this worn-out world is in urgent need of peace and harmony.

How is peace to be attained when people are still at war with themselves? Peace has to be built up from within - the mind, and more than two thousand years ago, the Buddha had found a way to peace - through the mind.

In this book, the late Buddhadasa Bhikkhu who had gained a profound insight of the mind, had shown us the way to spiritual calmness through the meditation practised by the Buddha himself - Ānāpānasati meditation. In his own way, the Most Venerable Buddhadasa Bhikkhu guides the meditator through all the sixteen steps of this meditation practice. When the mind is properly reined and wisely trained, peace may return to each and every meditator or individual, family and society, and finally this topsy - turvy world of ours as a whole will be able to enjoy the bliss of peace - peace in every true sense of the word.

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ISBN 974-409-343-7
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